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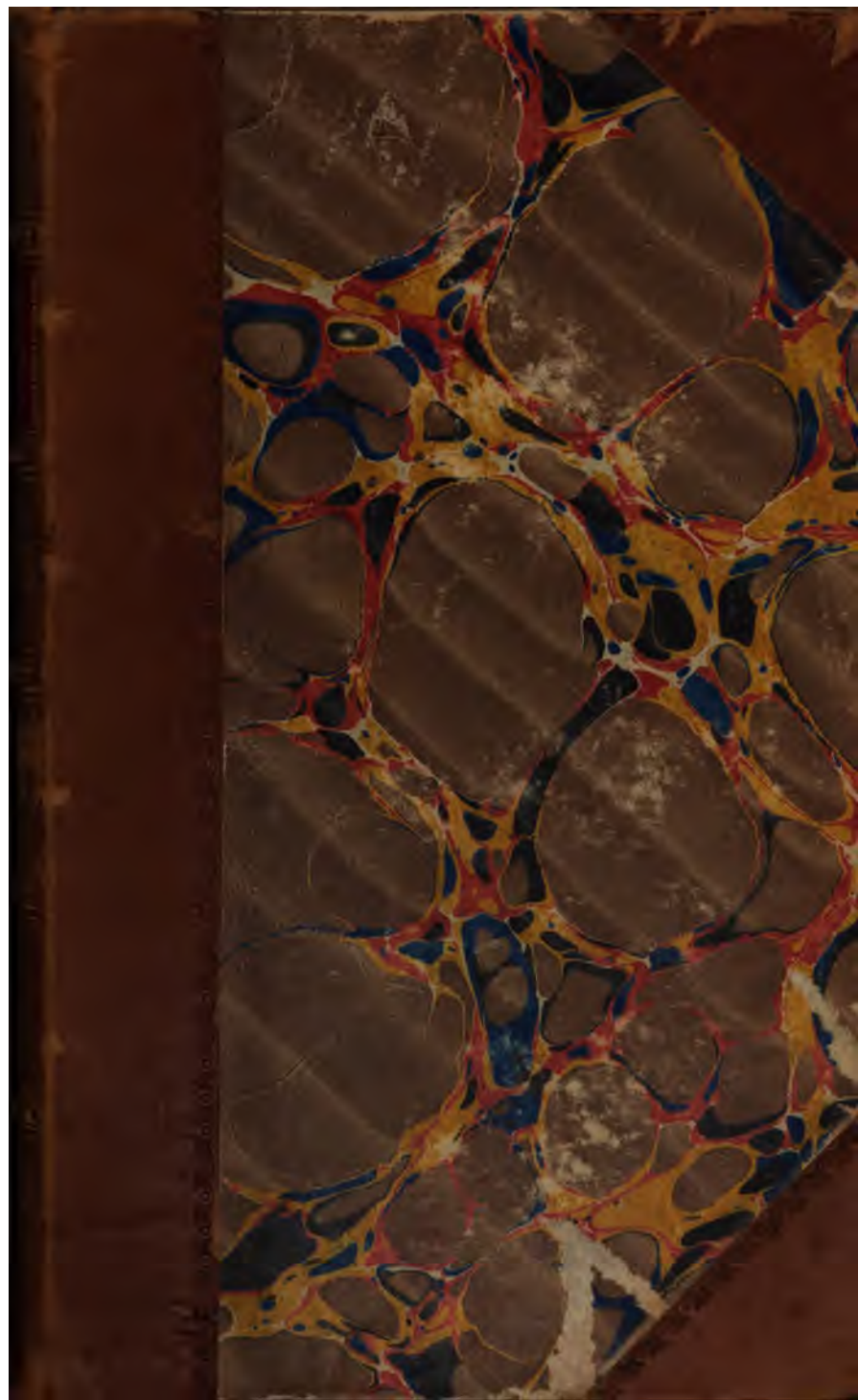
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MINISTERIAL RECORDS ;

OR

BRIEF ACCOUNTS

OF THE

GREAT PROGRESS OF RELIGION,

UNDER THE MINISTRY OF THOSE EMINENT, LEARNED,
AND PIOUS MINISTERS OF GOD,

THE REV. D. ROWLANDS, OF LLANGEITHO,
THE REV. W. WILLIAMS, OF PANT-Y-CELIN,
THE REV. D. JONES, OF LLANGAN.

~~~~~  
BY

THE REV. E. MORGAN, A. M.,  
VICAR OF SYSTON, LEICESTERSHIRE.  
~~~~~

PART I.



LONDON :

H. HUGHES, ST. MARTIN-LE-GRAND.

1840.

“ Few exercises appear either more edifying or more delightful than those which employ the mind in tracing the operations of divine grace on the human soul, especially in those more rare and remarkable instances in which whole districts have been visited with peculiar manifestations of the power of religion and the work of the Spirit.”—*History of Revivals.*

PREFACE.

MY profit and pleasure in composing this account of ROWLANDS have not been small. I was actuated to undertake it, from a belief that it might be useful to the public in general, and to the church of God in particular. I had the highest veneration, from my childhood, for the memory of Rowlands, of whom I had heard so much. I was led some years ago, from this high opinion of him, to make some enquiries respecting him; and was happy to meet with his sermons. I read them with great interest and edification. Finding they were very scarce, I intended publishing a new edition of them, with a brief account of his life. I collected, with this view, materials from various quarters, during the last eight years. My stock of information materially increased in time, by some exertion. I had communications from some relations of Rowlands on the subject; also from Sir J. B. Williams of Shrewsbury, Rev. Mr. Richards of Darowen, Rev. W. Jones of Llanfangel genau 'r glyn, and the following ministers in the connexion, W. Williams and J. Hughes, London, E. Jones, Llangeitho, J. Parry, Chester. Mrs. Roberts, the widow of that late excellent minister, J. Roberts of Llangwm, and aunt of the Rev. Mr. Bowen, formerly of Gwainifor, furnished me with much matter for this object. I had considerable information from the History of the Welch Calvinistic Methodists, the History of Revivals, and from Mr. R. Jones of Roslann. The late pious and excellent Rev. E. Richards favoured me with an original letter of Rowlands, accompanying it with the following lines,—“ Mr. E. Jones, and some friends at Llangeitho, exert themselves to the utmost to get all the information possible. Their resources, strange to say, are extremely scanty! But as soon

as they get any thing worthy to be communicated, they will transmit it to you."—I return to these friends my most sincere thanks for their kindness to me in this respect. I owe moreover a debt of gratitude to the Rev. John Elias, and the two Bassetts in Glamorganshire. The Rev. Christmas Evans was also very kind, and favoured me with a letter on the subject, which appears in the work. Some excellent things related by my spiritual father and patron, Griffiths of Nevern, respecting Rowlands, have also been introduced.

My plan, in respect of my intended publication, changed a little. As I was making enquiries respecting materials for Rowlands' ministerial life, I met with letters and other papers containing very interesting accounts of his friends, W. Williams of Pant-y-Celin, and D. Jones of Llangan. I determined consequently upon publishing a history of their ministerial career also. An account of these eminent ministers, in connexion with Rowlands, will no doubt prove gratifying to many. I therefore thought it better to postpone my new edition of Rowlands' sermons for the present. I intend now publishing them in a separate volume, with a preface giving some account of them.

I also make another observation. A friend of mine, the Rev. John Owen, has lately published a memoir of Rowlands, with a brief account of some eminent Welch ministers. The two publications will be no hinderance to each other, but advance the same great cause, under the divine blessing. The aspect of my account is different. It dwells more particularly on the *progress* of religion under Rowlands' ministry. The whole of the present publication, except the few first pages, bear reference to what took place under that extraordinary ministry. Those pages come in naturally, in order to introduce the great subject. It is Mr. Owen's Welch memoir I have consulted and have acknowledged what I borrowed.

What an extraordinary man Rowlands must have been from the commencement. How boldly and intrepidly he

commenced the great work ! He even then appeared as a wonderful messenger from another world, commissioned for some uncommon performance. The law was made to thunder in his ministry, and the gospel to communicate its healing, saving blessings. What wise and excellent addresses were delivered by him to christians ! And how interesting are his letters ! All his productions are remarkable for energy, love, and humility.—It will be seen that the progress of religion was great in his day, notwithstanding the great opposition it met with. One might think that religion would be greatly retarded, in consequence of the great schism that followed Harris's separation, and Rowlands' ejection out of the church. However nothing could prevent this progress, for it was the work of God. The heresies that took place afterwards in the connexion, were of a very discouraging nature, enough to harass Rowlands, and to prevent him in his arduous and benevolent undertaking. But he was influenced by the love and glory of God, and compassion for a perishing world ; and was enabled to proceed. He met with other very disagreeable circumstances, especially persecutions, which were enough to daunt most men, but none of these things moved him. The cause of religion prospered, notwithstanding all hinderances.—The life and vigour of religion were exceedingly accelerated in and by the *revivals*, those wonderful works of God, that repeatedly occurred in Rowlands' time. It was owing to one of the revivals, that such an alteration took place in the vale of Eyron, over which Rowlands prayed and wept so much. Hundreds of the inhabitants of that part of the country were, according to Christmas Evans's statement, converted, and brought into church communion at Llangeitho.

How illustrious do those monuments of church discipline shine, which Rowlands and his friends erected. They were very remarkable, considering the circumstances under which they arose. They are however most excellent for an itinerant body, such as the Welch Methodists. No doubt such

a plan would be of great benefit to the Missionaries in the heathen world.

In a word, Rowlands' ministry altogether was perhaps unparalleled ; and the Lord was blessing him in an uncommon manner every where. He went to North Wales like a flame of fire, overcoming almost all before him, in the name of the Lord. We see also that all the powers of his soul and body were wonderfully designed and consecrated for the service of God. His private life also, as well as his death, were very conducive to the glory of God and the good of souls.

Few have in any age been equal to Rowlands and his friends for zeal, self-denial, perseverance, and steadfastness ; pursuing the grand object they had in view, the salvation of immortal souls and the glory of God, notwithstanding great opposition and many difficulties. It may be affirmed, that few, if any, have, since the days of the apostles, been more successful. They were blessed with the Spirit of the Lord in a peculiar manner, and great was the alteration that took place in the principality in consequence of their ministry.—They and their followers are called Methodists in Wales ; and Mr. Wesley's people are called Wesleyans.

It is to be hoped that these accounts of the Lord's operations in former days, will be abundantly blessed to ministers and laymen. And may all be disposed to pray unto the Lord to visit his church again with similar manifestations of his kindness, enduing his ministers with those gifts and powers from on high, and enabling them to pull down the kingdom of Satan, and to build up the church of God in its most holy faith.

The object of this work is to set forth the *progress* of religion ; therefore the infirmities of characters have been but briefly alluded to.

MINISTERIAL RECORD;
OR
BRIEF ACCOUNT
OF THE
GREAT PROGRESS OF RELIGION
UNDER THE MINISTRY OF
THE REV. D. ROWLANDS
OF LLANCEITHO.

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A BRIEF ACCOUNT.

CHAP. I.

Rowlands' birth, parentage, early traits of character, ordination, conversion, and itinerant labours.

ROWLANDS was one of those extraordinary men that appear but seldom in the world : perhaps it is not too much to affirm, that since the Apostolic age, the church has not seen a more distinguished preacher. It will appear, from the following Account, that he was a most wonderful instrument in the hands of God, and that he was raised up and employed by him in accomplishing very great and important purposes. May the Lord grant assistance in the undertaking before us, which is for the glory of his holy name, and the benefit of immortal souls.

Rowlands was born in the year 1713. It is remarkable that those celebrated men, Whitfield, Romaine, Hervey, and Harris, were all born in the following year. Rowlands was born at a place called Pant-y-beudy, in the parish of Llanecnwlle, near Llangeitho. His father was the incumbent both of Llangeitho and Llanecnwlle. Rowlands was his second son. Very little is known of the father. The following statement is made in the Evangelical Magazine : " The character of the father, though variously represented with respect to religion, appears to have been happily decided, at least in the latter part of his life. He then saw the necessity of true piety, both for himself and

others. The state of his countrymen excited his compassion, and led him beyond that sphere of exertion which the rules of an establishment had prescribed. To what extent his itinerant labours were carried, or with what success, cannot now, perhaps, be ascertained ; but in consequence of his endeavours to do good in this way, he is said to have suffered the loss of some preferment."

Rowlands' life, when an infant two or three years old, was very providentially preserved. A large stone fell down from the top of the chimney, directly upon the spot where he had been sitting by the fire only a few minutes before. It is believed, that if it had struck him, he would have been killed immediately. O how wonderful are the ways of divine providence ! The eye of the omniscient God was doubtless fixed upon this chosen vessel. He was preserved to be a wonderful instrument in the hand of God for the accomplishment of great good in Wales.

Daniel, the subject of this memoir, and his brother John, were brought up for the ministry in the Established Church. But the father died in the year 1731, in the seventy-second year of his age, which no doubt was a hindrance to the youngest son, who was then only eighteen years old, and within two years of his ordination. But they had not afforded their father much pleasure ; for though they were young men of strong and vigorous intellect, yet unfortunately they were deficient in serious piety. They must have been a great grief to their aged parents. It is surprising that good men should bring up their sons to the ministry, when they afford no evidence of piety. However God does sometimes, in his infinite wisdom and goodness, overrule those great errors for the advancement of his glory, by making the most unlikely men eminent ministers of the sanctuary ; as was particularly the case with the subject of this memoir. He finished his education at the public Grammar school in Hereford. He made rapid progress in learning, especially in the study of languages ; and in consequence of his great

proficiency, he was admitted as a candidate for holy orders before he had arrived at the usual age, ignorant that far greater qualifications were wanted. He was ordained in London, by dismissary letters, in the year 1733, and in the twentieth year of his age. It is said that he went on foot to the metropolis for his ordination, a proof both of his poverty and of his zeal, though blind. His brother John, after the decease of his father, had the livings of Llangeitho and Llanwndlle, and he became also the minister of Llanddewi-brefi : the two first are about two miles distant from each other, and four or five from the last.

It is supposed that Rowlands was ordained on the title of his brother's church at Llangeitho, and it appears that he occupied the pulpit of Ystradffin, Carmarthenshire, sometime after he was ordained. There he is said to have been highly esteemed by his parishioners, who numerously attended his ministry. "They admired his ability as a preacher, but were chiefly attached to him because of the brilliancy of his wit, and the sweetness of his disposition." Yet it is remarkable that he had but a very thin congregation when he preached in his brother's church. This was partly owing to the want of Evangelical sentiment in his sermons, and partly to his being in the neighbourhood of Blaenpenal, where Mr. Pugh, a faithful and laborious dissenting minister, pursued his course with much success. This led Mr. Rowlands to enquire into the character of his neighbour's ministry, that he might know what kind of preaching appeared to suit the taste of his parishioners. On finding that Mr. Pugh's ministry was calculated to alarm the careless, by pointing out the evil and danger of sin, and that he abounded in exhortations to flee from the wrath to come, Rowlands determined to preach in the same style, and try the effect of it. He therefore chose the most suitable texts he could think of, such as, "The wicked shall be turned into hell;"—"These shall go away into everlasting punishment;"—"The great day of his wrath is come;"

and from these, and the like, he endeavoured to advance such truths as might stir up his hearers to work out their salvation, and redeem the time in which they were to prepare for eternity. This plan succeeded far beyond his expectations: the people soon came in crowds to hear him, and many were awakened under his ministry. It has been affirmed, that not fewer than a hundred persons were under powerful convictions, before the preacher himself had fled for refuge to the hope of the gospel.

The Rev. G. Jones of Llanddowror, founder of the Circulating schools, and the most popular preacher in the principality at that time, was often solicited by his clerical brethren to preach in their pulpits, with which he was in the habit of complying, by making a kind of tour through the neighbouring districts of South Wales, visiting his schools, and preaching in the churches as he passed by. At one time having engaged to preach at Llanddewi-bref, near Llangeitho, Rowlands, with many of his neighbours, went to hear him. But the sermon had such an effect on his mind as greatly to discourage him, and to render him very uncomfortable in the prospect of his future ministrations.* The people, in returning home, expressed their approbation of what they had heard, and some in very strong terms; when one of the company, who was riding near Rowlands, expressed himself to the following effect:—

* It is stated that Rowlands was at times vain and light, and that in the commencement of his ministry he used to attend the plays in the churchyard after service, a very corrupt and common practice, instituted by Laud and his associates. How does sin blind and harden the mind! These were called the ministers of Christ! However it is not likely that Rowlands was guilty of such conduct at that time. But he was guilty then of occasional intoxication! A great event of his life was at hand, a real and total change. He stood, as it is stated, in a very bold, independent, conceited attitude before Jones in the church, who noticed him as he was preaching, and was much grieved, and was induced to lift up a prayer for his conversion. Rowlands was affected.

"Say what you will of the sermon, I have reason to bless God for the little minister of Llangeitho," putting his hand at the same time on his shoulder. This in some measure encouraged him, there being reason to conclude that his labours had not been in vain. "Who knows," thought he, "but God may still make use of me, a poor sinner." He might be then *twenty-two* years old, and in the year 1736.

He preached after this in a more awful and convincing manner than before. He preached the law in its spirituality, and in its condemning power; and exhibited the danger of the ungodly, and the torments of hell, in such dreadful colours, and with such energy and animation, that the people trembled before him. Such divine and irresistible power accompanied his ministry, that hundreds cried out for mercy, and for a Refuge to shelter them from the wrath to come. His spirit was very much stimed up in him by seeing the awfully immoral state of the country. Great moral darkness covered almost every part of Wales, and iniquity every where prevailed. But it seems by all accounts that the districts and the parishes Rowlands served, surpassed all others in sin. The people regularly met every Sunday after the service, to fight with each other; and so savage and barbarous were they, that wounds were often inflicted on their persons, and their blood ran down to the ground, and the bellowing cattle would the next morning discover it in the field. It is supposed that this distressing view of his countrymen, in conjunction with Jones's sermon, were the happy means, under God, to lead him to think seriously of his own miserable state, and that of his hearers and neighbours. He would oftentimes continue preaching till it was night, that he might convince them of the great evil of such immoralities, and that they might have no opportunity to repeat them. Yet some of them, notwithstanding all this, were so brutish and wild, that they would drag their companions out of the church, in order to fight. But the Lord at length blessed his labours to awaken some of them respecting their awful

situation, and to alarm others so much, that they gave up their evil habit, and the dreadful practice of fighting ceased. The excitement made on the minds of the people under his preaching, from the very beginning of his conversion, was most surprising. The impression on the hearts of most persons was so awful and distressing, as if they saw the end of the world drawing near, or as if they perceived hell ready to swallow them up! His fame went through all the country, and the people went from all parts to hear him. Not only the churches were filled, but also the churchyards too. It is said that the people were under such deep convictions under his sermons, that numbers of them, unable to stand, lay down on the ground in the churchyard of Llancwnlle, which is very large. They were so thick on the ground, that it would not be easy for a person to pass by without stumbling against some of them.

The following circumstance, as well as many others, will show the wonders the Lord was performing by his humble servant. A farmer's wife happened to come from some considerable distance, on a visit to her sister at Llangeitho, about the commencement of Rowlands' awakening ministry in that place: and, according to invitation, she accompanied her relatives to hear the *mad* parson, as he was termed. However it seems that the word, under God's blessing, had a very considerable effect on her mind; for when she went home, she could not be easy without going to Llangeitho again, though at the distance of many miles. Her sister of course was much surprised at this unexpected visit. But the ways of grace are wonderful! God was carrying on his great work in a very striking and visible manner in this family, as well as in many others, by this extraordinary instrumentality. This woman continued going through all weather to Llangeitho almost every Sunday, with many others from the same parts, and some from a greater distance. These were the most happy journies they ever had. This pious female had a very great desire of having Rowlands to preach

in her parish church, thinking that his sermon, under God's blessing, might be of great benefit to that part of the country, which was very dark and corrupt. At length she ventured to solicit Rowlands to grant that great favour. He readily consented to go over, if she could get permission for him to preach in their church. This promise gave her much joy, as she knew she had sufficient influence for that purpose.

A country squire of very loose and ungodly habits resided in that parish. He would go out with his hounds to hunt sometimes even on the Lord's day : and he went purposely, with some of his tenants, to hunt early that Sunday morning Rowlands was to preach there. However he returned home before service time, and then prepared to go to church, with his companions in wickedness, in the most undaunted manner, for he had heard that some strange preacher was to be there that morning. He stood up in his pew, which was opposite the pulpit, in the most bold and independent manner possible, in order to put the minister out of countenance, as he thought. But Rowlands soon entered into his subject in his usual way, which was most awful and terrific, and the people were filled with astonishment and alarm. The consequence was, that the stout-hearted man began to blush, fear, and quake exceedingly. Had mount Sinai, in all its terrors, been exhibited before his eyes, as it was once to the Israelites, he could not have been more awakened and alarmed. The poor dejected broken-hearted man was obliged to come down as soon as he could, and sit in a corner of the pew, ashamed and confounded, hanging down his head, and weeping most bitterly. He went to Rowlands after the sermon was over, and confessed to him his great wickedness, and humbly intreated him to enter his house that day, and dine with him, which the servant of the Lord did. This reminds us very much of our Saviour's visit to Zaccheus' house, when he said, " This day is salvation come into this house." All this took place in the presence of servants and ungodly friends. He afterwards manifested by his life

and conversation, a true change of heart, and regularly went to Idangeitho every sacrament Sunday at least.

How powerful and triumphant is the voice of conscience, when enlightened and awakened by the Spirit, as the case of this individual shows. What else but such an overwhelming influence could induce him to act as he did? Behold he even chooses, embraces, and loves what he before treated with the utmost contempt; yea, what his heart scorned and hated more than any thing else: and lo, he joins a people he had detested above all others, and commences the practise of things that nothing natural could have induced him to do, namely, praying unto God with all his heart, and serving him in the most decided manner. He would, before this change took place, undergo any labour, any degradation, any misery, rather than engage in any exercise of devotion; but now there is nothing he does with so much pleasure and delight. What a wonder is the work of grace! This case, in this respect, reminds us of St. Paul's conversion. And behold with what ease and promptitude he gives up what before was so pleasant and delightful to him; yea, the very elements of his comfort and joy. How readily he gives up the pleasure of the chase, and forsakes all his former evil courses, as if infested with serpents, and as leading to hell. He looks upon them now with the greatest abhorrence and shame, and reproaches himself most bitterly for his madness and folly!

When conscience is aroused, its effects are very visible: the most blind will see, the most obdurate will feel, the most impudent will blush, and the most bold will fear. Though the world may applaud him, yet conscience condemns him for all his sins, in thought, word, and deed. Its office as an accuser was visible in those persons who brought the woman taken in adultery before our Saviour, when he said unto them, "He that is without sin among you, let him first cast a stone at her: and they, being convicted by their own conscience, went out one by one." But it operated still more efficaciously

in this individual: a most complete and thorough change was produced in him, by God's blessing upon the word preached, which is the great instrument employed for that purpose.

It seems that Rowlands commenced itinerant preaching soon after his conversion, when the law, in its alarms and terrors, was the grand theme of his ministry. For it is stated by his friend, the Rev. W. Williams, in his Welch Elegy on his death, who shall be noticed hereafter, that the people of *five* of the principal counties in Wales had heard him preaching in the most alarming manner, and that the effects of his ministry were most powerful and overwhelming. The people seemed to have been struck with awe. If the messenger of death had been traversing the country, the terror and alarm could not have been greater.* The cause of these extraordinary movements arose from the very pathetic and impassioned strain of his preaching. His bowels yearned over the wretched and deplorable state of the country, who were all going as if blindfold and headlong into everlasting misery. But a most horrid scene of iniquity, in a certain place in his neighbourhood, first of all powerfully excited his compassion. The people used to collect every Sunday, from all parts of the neighbourhood, to a certain spot not far from his church, for the purpose of enjoying every sinful gratification, and perpetrating every species of iniquity and folly. The fair of vanity described in *Bunyan's Pilgrim's Progress*, could not be more detestable. It seems he had been even a leader among them, in former years! He could not remain an idle spectator of such a scene of daring rebellion against heaven. He went

* The following is the stanza from Williams on which the above statement is founded.

"Pump o Siroedd penna Cymri,
Glywodd y Teranau mawr;
A chwmpasant gan y dychryn,
Megis celaneddau lawr!"

in the Spirit of the Lord to them, and warned them to flee from the wrath to come. He addressed them, like a Boanerges, in a most powerful and alarming manner. The effect was amazing: they were distressed and frightened above measure. Having been so successful here, he was strongly encouraged to pay a similar visit to another place in the neighbourhood, not much inferior in sin and immorality to the one already mentioned. And being owned in a most remarkable manner there also to alarm sinners, to stop them in their mad career, and to suppress vice, he was induced to proceed in this work of mercy. It is not at all unlikely but that the example of the Rev. G. Jones's powerful and successful preaching, in various churches in different parts of the country, might aid him in forming the idea of itinerant preaching, and encourage him to adopt it, though he could not succeed in obtaining pulpits in the Established Church, as Mr. Jones did. Likewise his father's labours in the same work might contribute in determining him to make those attempts for the glory of God and the good of immortal souls, in his own immediate neighbourhood. All the country was in darkness, except where a few dissenting ministers were fixed, and Jones and his friends laboured.

The Rev. Mr. Pugh, the Independent minister already mentioned, became acquainted with Mr. Rowlands, and manifested great love and esteem for him, and ventured, as an old minister, to give him some advice with regard to the practice of preaching the law without the gospel, to which he had been accustomed. The people, as already mentioned, were deeply wounded, and exceedingly alarmed, under his ministry; and many returned home in great despair, and appeared as if they were half dead. But there was no exhibition of Christ to them as an all-sufficient Saviour. Mr. Pugh, observing this great deficiency, kindly addressed him in this manner, saying, "Preach the gospel to the people, dear sir, and apply the Balm of Gilead, the blood of Christ, to their spiritual wounds, and show the necessity of faith in

the crucified Saviour." "I am afraid," said Rowlands, "that I have not that faith myself in its vigour and full exercise." "Preach on it," said Pugh, "till you feel it in that way; no doubt it will come. If you go on preaching the law in this manner, you will kill half the people in the country; for you thunder out the curses of the law, and preach in such a terrific manner, that no one can stand before you." This excellent minister had been also useful to Rowlands in giving him some judicious advice with regard to his manner of preaching, which he very much valued, as suitable to him a young minister; and though he complied with his directions, yet there was one habit he would not give up: he frequently stretched out his hand in preaching, closing all his fingers except one, by which it appeared as if he was pointing at some one. Many thought he was pointing to them in his animated addresses, and were thus, under God's blessing, convinced of sin, and brought to the knowledge of the truth. Rowlands being aware of this, observed, "I will never discontinue that useful practice." No doubt it is a great advantage for young men in the ministry to be judiciously directed in these points. It is very true that few persons are capable of rightly performing this act of kindness to a minister; rectifying what is wrong in him, and encouraging what is promising and useful. Another trait of peculiar excellency appeared in Pugh's conduct towards his young friend: he never tried to make him dissatisfied with the church, and to bring him among the dissenters. He agreed with Rowlands that it was his duty to remain in the church, and to proceed in the line that seemed to be pointed out for him by divine providence, though he then met with many trials in it, and was likely to meet with more. As a *clergyman*, he was likely to be more extensively useful.

Another extraordinary person had commenced operations in another part of Wales, (Trefecca, Brecknockshire,) very much like Rowlands, and with equal success; Howell Harris by name. He was only a layman, being refused admittance

into holy orders. In the year 1735 he ventured to go from house to house, in his own parish, to exhort sinners; and gradually he extended his sphere of usefulness to the adjoining parishes. His fame soon spread over the whole country, and great multitudes attended his preaching. It is said that such was the authority and power with which he delivered his discourses, that many could not refrain crying out, being overpowered by the awful exhibition which he made of their lost condition. In the year 1737 he extended his itinerant labours to Radnorshire, being invited there by some gentleman; and after this he went on in this extraordinary line, following the leadings of providence. He readily complied with every invitation to preach, went wherever he was sent for, and discoursed to crowded auditories generally three or four, and sometimes five or six, times a day. His preaching was pungent and powerful, and calculated to convince the conscience of sin. He says, "I took no particular text, but discoursed freely, as the Lord gave me utterance. Necessity was laid upon me to go and awaken souls. Thus I went, though with fear and trembling, lest others of bad intentions should take occasion to go about after my example." It is not certain whether these two eminent men knew any thing of each other at this time, and it is equally uncertain what time they became acquainted, and when they united their labours of love. But it is very plain the Lord was carrying on by the instrumentality of them both the same work, the ministration of death arousing a world dead in trespasses and sins.*

* The following lines of Williams's are a brief summary of the above.

"Dyma'r pryd daeth Harris fywiog
Yn arfogaeth fawr y nef
Maeis Taran amioddefol
Yno i'w gyfarfed ef:
Dyma ddyddiau aylfaen gobaith
Dyddian gwewyr llym a phoen
Wrth gael egor ar ei meibion
Newydd wrag yr addfryn Oen."

CHAP. II.

Rowlands establishing religious societies, his assistants, and progress of the work.

IN the year 1737* the Lord led Rowlands to adopt a new way to train up and to discipline the children of God. He was induced to call the professors together, in order to hear them relate their various experiences, and by that means to encourage or to correct them, as the circumstances required, and so train them up in the nurture and admonition of the Lord. This proved a most useful method to build up the church of God. This sort of church meeting became like a nursery for the family of heaven. It became their home and their Father's house. This is the church into which convinced and penitent souls are received. It is a sign of separation from the world. Rowlands rejoiced to meet the people of God in this select and separate manner, especially as most useful and excellent ends were accomplished by it. Those meetings, in consequence of the secluded mode of carrying them on, have ever since been called *private societies*. By this is not meant secret, but separate and apart from the world, as believers are, for whom alone they were intended.

The *first* private meeting in Cardiganshire was established by him in the following manner. Rowlands desired one of his members that belonged to Llancwnlle, to go to all that were in communion there, and invite them to meet him on a certain night in a house situated in a very solitary place in the parish, called *Gelly-Dynnyll*, near Bwlchdiwargan. It is at the bottom of the valley, and between Nantcwnlle

* The above date is established in a Pamphlet called "The Constitutional Deed of the Welsh Calvinistic Connexion."

and Llangeitho. All the persons invited went there according to appointment; but they could not at first understand Rowlands' meaning in bringing them together in such a place. They were rather fearful, thinking he was going to reprove some of them. However, they perceived soon after they came together, that his end was to examine them as to the nature of the Lord's supper, and to give them suitable instructions on that important subject. They spent most part of that night in this delightful employment, being greatly edified and established in the truth. Perhaps it was the fear of persecution that prevented their going to the church. In the same manner he collected together the members that belonged to Llangeitho, and no doubt also the professors that were at Ystradffin and elsewhere.

A minister of Rowlands' great mental endowments, and uncommon acquaintance with the plague of his own heart and the wiles of Satan, was well qualified to converse with individuals on the all-important concerns of their souls. There was no spiritual disease, however intricate, but he was acquainted with; and he well knew what remedy was suitable for it, and how to apply it. His mental eye was so penetrating and quick, that he could also in general distinguish between grace and its counterfeits. The *discerning of spirits* is useful at all times, especially in the time of revivals, to distinguish between the precious and the vile, and to prevent imposition.—Rowlands' meetings soon became more methodical. He used to converse with about four or five persons, each meeting, on the state of their souls, as to their comforts, depressions, difficulties, trials, temptations, and their causes. He expressed his opinion and sentiments on what was said, by way of advice or warning:—consequently the doubtful were encouraged, the weak strengthened, and the faulty reproved; union, sympathy, and brotherly love were promoted, and the spiritual interest of the members was advanced in various ways. Such a conversation on spiritual concerns is doubtless the *foundation*

of mutual love, union, and sympathy ; and also the means of increasing these blessings. This is communion of saints.* All the members attended weekly, at a certain fixed time, not in classes, but in one body. The meeting commenced with reading a portion of God's word, singing, and prayer ; and ended, after the conversation, with singing and praying. It lasted about an hour and a half. Rowlands published some excellent Rules for the various members of his increasing societies ; they were very scriptural and suitable to instruct and guide christians in the right way. It is to be regretted that these are not to be met with now : but it is thought that they are much embodied in his sermon on brotherly reproof, especially as to the spirit and dispositions becoming christians. A specimen of his manner of addressing the members of his society, may be taken from his writings, which no doubt will prove gratifying to the serious reader. How edifying, for instance, is the following address.

"The grace of God in the heart is such a plant as neither the tares of the field nor the thorns of the brake can destroy. Strong in the Lord, and in the power of his might, it endures not only the scorching heat of the summer, but the chilling frost of winter. Let all who have eyes to see, perceive that your grace is a plant of this kind. Maintain your ground against the smiles and frowns, the allurements and discouragements of the world.Be steadfast in your profession ; be well acquainted with the real state of your souls. You are aware of the mark at which Satan and all his archers aim their shafts ; it is your "conscience void of offence," your holy life and conversation. "Be strong therefore in the grace that is in Christ Jesus.".....Let your spark be kindled into a fervent flame, and let your grain of mustard seed grow into a wide-spreading tree.Pray that the means of grace, like so many brooks, may swell your stock, till your little stream becomes a river, and your river as

Jordan, which in the time of harvest overflows its banks..... You know that the ungodly, who drink iniquity like water, taint the air which they breathe, and corrupt the morals of those with whom they converse. Like persons infected with the plague, they leave the infection behind them in every place. But do you distribute honey from your lips, and myrrh from your fingers. Let your speech be always wholesome, "that it may minister grace to the hearers.".....Be tender to all : pity the unconverted. Knowing that misery and destruction are in their ways, try to win them over to the Lord by your gentle persuasions and kind reproofs. Remember how long the Lord waited to be gracious to many of you. Out of mere favour he hath undertaken your cause, and promised to support you. Should this render you proud, and despisers of others ? No : it should keep you humble, and make you tender-hearted, bearing with them, even as God for Christ's sake hath borne with you....." Bless, and curse not." Return not blow for blow : let the ball of contention go to the ground. Retort no charge that is brought against you ; but, according to the example of the blessed Redeemer, commit your cause to him who judgeth righteously. When you hear another reviled, stand in his defence like a stone wall ; but when you are personally reproached, be as soft as a mud wall. In the former, guard against Satan in your ears ; in the latter, in your tongues."

How profitable and valuable must such directions be, when they dropped from his lips like honey ! How greatly edified and instructed must his people have been !—Rowlands, witnessing the benefit of these church meetings, was forming, establishing, and fostering them with the greatest care and affection possible. It afforded him the greatest pleasure to observe these meetings spreading and flourishing every where. In these his converts, especially of the revival, found a most delightful home, and obtained every thing necessary for their spiritual sustenance and comfort. He appointed, in the course of time, some of the most pious

and judicious members of the different societies, to assist him and the ministers on these occasions, and to supply their places when absent. This mode of proceeding is the same in his connexion at the present time. This remarkable and truly excellent system of church meeting spread at length through the whole county, and in time throughout all the principality. Every chapel has its society. It is a wonderful means for edifying, instructing, and uniting the churches of God throughout Wales. It is impossible to have the least idea of the great good that has accrued to the inhabitants of that country by this means.

Towards the end of the year 1736, or the beginning of the year 1737, H. Harris formed similar private societies. It appears that he had the start of Rowlands as to time in this respect. However, it is a matter of doubt whether Rowlands had any idea of such meetings conducted by Harris, when he first formed his church meetings. Such was the effect under Harris's preaching in Brecknockshire, (like that of Rowlands in Cardiganshire,) that many became the subjects of serious impressions, and he began to form them into religious societies. "In the formation of these associations," he says, "I followed the rules of Dr. Woodward, in a work written by him on that subject. The English Methodists had not become remarkable as yet, although, as I afterwards learnt, several of them in Oxford were at that time under strong religious impressions."

There is no doubt but that Rowlands and Harris met and united their efforts about this time, or soon afterwards. As they were of the same sound doctrine, and influenced by the same fervent zeal for the glory of God and the salvation of immortal souls, they joined together in the bond of love, to carry on, under the divine blessing, the important work just commenced in the great moral wilderness around them. Wales was at that time under the dominion of the prince of darkness, the enemy of God, and every thing that is good; and was full of all manner of ungodli-

ness, and the most abominable wickedness.* But these ministers had been prepared and endued by God with gifts, strength, and boldness, and every other qualification suitable for the work of evangelizing the country. They went back of them to the high-ways and hedges, to publish salvation to a ruined world, collecting their converts into such societies as have already been described. They organized thirty or more of these societies before Whitfield or Wesley visited Wales, or before any such thing had been commenced in England. They did not form them as Dissenting or Methodist congregations, nor indeed with any view of their ever separating from the church. The revival of religion in the church was their avowed object from the first, and their professed object through life.

Soon after this the Lord was pleased to add to their number several very lively, zealous, excellent ministers, who became very useful in the church during their life. W. Williams, P. Williams, D. Williams, H. Davies, and similar men, ministers of the Established Church. And many useful lay preachers arose and assisted them greatly by exhorting the people. No one was less in his own esteem among his brethren than Rowlands; but in the esteem of the people he rose above them all. It has been often said in scripture phrase, that none of his fellow-labourers "attained unto him." All ministerial gifts were united in his preaching—depth of matter, clearness of method, and vivacity of manner, with a melodious and powerful voice.

No doubt the testimony of a very respectable minister of another persuasion, concerning Rowlands and his friends in their labour of love, would be most acceptable here; I mean that of the Rev. J. Thomas, a Baptist minister, and author of the History of the Baptists in Wales. The following is

* See Charles's *Trysorfa*, Spiritual Treasury, 134, 231, 276, 433, 477, 516, vol. ii.

his statement: "A great number of the youth, and others in Wales, were wholly irreligious, and accustomed to meet for the purposes of dancing, intoxication, and other sinful practices. These, for the greater part, reckoned themselves among the members of the Church of England. Mr. Harris, in his journeys through the country, thundered terribly against swearers, blasphemers, drunkards, fighters, liars, sabbath-breakers—so that, if we may so speak, he showered among them living sparks of the fire and brimstone of the bottomless pit. He exhorted in and out of doors, he cared not where, so long as he could attract people to listen to his message from God. In this respect he was preceded by Mrs. W. Cradoc and Mr. V. Powell, about a century before. But in our days this was a great novelty, and vast multitudes therefore congregated to hear him. About the same time, the Rev. D. Rowlands, a clergyman of the Established Church in Cardiganshire, began to preach in a very extraordinary manner in the church. I recollect having heard him about the year 1737, in Carmarthenshire: a great number were present, and I heard some of the Independents, in returning home, say, "We never heard any one to be compared with him in the Church of England, unless it were Mr. Griffith Jones. In our days there has appeared no such light among the members of the Church of England."* Soon afterwards, the Rev. W. Williams, the Rev. P. Williams, in Carmarthenshire; the Rev. Howel Davies, in Pembrokeshire; and several others in the principality, all ministers of the Established Church, attached themselves to the Methodists. Mr. Harris was also a member of that church, but was not regularly brought up to the ministry, consequently he was called an *Exhorter*. They became

* It must be recollected that Rowlands was only beginning then, being about twenty-four years old, and converted only two or three years before. And Mr. Thomas, being a Dissenter, would not speak too highly of a Church minister. See *Hanes y Bedyddwyr yn mlith y Cymre*, 53.

itinerants through the whole country; and many exhorters, of different degrees of usefulness, arose, some of very bright talents, and others who preached occasionally, so that the country became greatly moved. The people forsook their sinful amusements, and began to converse about religion, and to meet together as religious assemblies and societies. Thus a great reformation took place in the country; and from that to the present period, (1777,) the knowledge of God has been wonderfully diffused through Wales; and multitudes who never approached a chapel, and seldom a church, now went gladly to hear the word preached in dwelling-houses—yea even in the high-ways and hedges.”

Another author speaks of the revival in this manner:—
 “This awakening was the means of not only establishing a new sect in Wales, but also of reviving old sects which had a previous existence there: for though there were celebrated and useful men among the Independents in the principality, yet a torpidity and listlessness in spiritual concerns had to a great degree crept over every denomination. This revival by the Methodists was hailed by all the Calvinistic sects in Wales and England, as the longed-for dawn of day, and the rising of the sun, after a protracted, wearisome, and starless night.”*

The state of things, as to religion, was most awful and painful then in England, as well as in Wales, and presented the most formidable obstacles to the Reformers in both parts of the kingdom. Whitfield and Wesley were, under God's blessing, proceeding with the great work among the English about the same time. Indeed it is said that the whole kingdom was rapidly verging to infidelity. “It has come,” says bishop Butler, “I know not how, to be taken for granted by many persons, that christianity is not so much as a subject for enquiry, but that it is now at length discovered to be fictitious: and accordingly they treat it as if in the present

* Hanes Brydain Fawr, 567, 568.

age this were an agreed point among *all people of discernment*, and that nothing remained but to set it up as a principal subject for mirth and ridicule, by way of reprisals for its having so long, as it were, interrupted the pleasures of the world."*

"There is every reason to believe that the Methodists were instrumental in stemming this torrent."† No doubt they were.

The revival, under God's blessing, prospered and spread, like a mighty conflagration, far and wide, in spite of all the torrents of opposition in its way. They tended only to make it burn brighter and stronger. By the year 1742, ten ministers of the Church of England had become auxiliary to this revival; so that Harris, in a letter to Whitfield, dated October 15, 1742, observes, "I have heard most glorious news from Wales, of the success which attends brother Rowlands and many others. Sinners are pricked in the heart by scores, and thousands assemble to hear the word. There are ten clergymen now in Wales who are owned in a remarkable manner by the Lord Jesus."‡

Another individual, giving an account of religion in Wales at that period, and of the Rev. D. Rowlands, says, "he has for some time past had *two thousand* communicants in his church. Almost all the lower part of Cardiganshire is become religious."§

* Preface to the Analogy, in 1736.

† Buck's Theological Dictionary, vol. ii. page 3.

‡ Gillies' Historical Recollections, vol. ii. pages 34, 135.

§ Glasgow Weekly History.

CHAP. III.

The nature of Rowlands' ministry, a change in it, attended with a revival.

It appears that the bearing, and even the substance, of Rowlands' ministry, as well as that of Harris, was of an alarming nature for years. The commission he received at first, to convince and to condemn, continued in its strength and vigour for a long time. It has been observed already, that five of the principal counties of Wales had heard him preaching the thunders of the law. It is affirmed that his ministry was in this awful strain no less than five years.

The Lord is sovereign in all his ways, and doth every thing as seems good in his sight, according to his infinite wisdom. He is not bound to any mode of proceeding, in performing his great and glorious work. We find that he brings his purposes to pass at other times and in other places by the influence and power of love, as was the case under the ministry of the Moravian Missionaries in Greenland. But we find that the Lord does generally commence his saving work by alarming and arousing sinners by such means as have been stated. There must be a conviction of sin, which is by the law : some may have more of it, and for a longer period, than others.

The law is the grand means of enlightening, convincing, and subduing sinners.—The state of Wales, as has been already intimated, was then most awful, as to all manner of ungodliness and sin. And the religion of the country was of the most self-righteous, pharisaical, superstitious, soul-destroying nature possible ; possessing much of the leaven of Popery and Druidism. Some were trusting in their good works, as Paul did ; others were depending upon their integrity

and superiority ; and others were indulging a kind of careless and presumptuous reliance on the mercy of God, believing that they should be saved as well as others. They were full of false hope, carnal joy, and presumptuous trust. None among them had the least idea of their lost and ruined state. Indeed all men by nature are thus careless and secure. But no strong-hold can withstand the terrors of the law. When the commandment enters the soul, its work is most complete ; for it comes in its spirituality, extensiveness, and minuteness, and is inflexible in its demands, reaching and claiming every imagination, thought, and purpose of the heart. It speaks in an authoritative manner, like a judge, and is inexorable in its curses, condemning all evil desires and bad intentions, as well as sinful words and actions. The effect of this is wonderful ; the man dies, and every false confidence is destroyed, every carnal pleasure is quenched, every selfish hope expires, guilt appears as a most awful spectre, more dreadful than any spirit from hell. Then the man despairs of ever obtaining salvation in his own way, his mouth is stopped, he lies down in the dust in the utmost self-abhorrence, he becomes as nothing, yea less than nothing ! Rom. vii. 7—14.

How well adapted was Rowlands to preach the law to the dark, benighted, and wretched inhabitants of Wales. It is worthy of observation, that Rowlands had been prepared and made by the Lord a suitable instrument for the execution of this great work. He had himself felt the guilt of sin as an intolerable burden, and had been made experimentally acquainted with repentance in all its important bearings, labouring under uncommon convictions of sin, and feeling very great compunction and sorrow for it. He well knew the terrors of an offended God, and his mind groaned and sunk under the maledictions of the broken law. How well-instructed must such a man have been to preach and to set forth the divine law in all its excellency. He aimed the pointed darts of conviction at the conscience of sinners,

but they were hurled by one who had himself been deeply wounded for sin. He represented the torments of hell, the just wages of sin, in a most awful, clear, and terrific manner, but it was with feelings of the greatest sympathy; yea, with the feelings of a very tender father, in the greatest anxiety for the welfare of his children: nothing, therefore, notwithstanding the flaming pungency of his address, could be more uncongential with his spirit than asperity and sharpness of language. Though he preached the law as to its minute and great demands, in the most convincing and alarming manner, carrying death and destruction with it, yet it was with the affection of the most tender-hearted brother beseeching men to escape the wrath to come. Though he exhibited the doleful state of the damned in such lively colours that one might have supposed he had seen hell itself, and had been an eye witness of all the dreadful consequences of sin in the future world, yet he enforced the truth with the most melting persuasions, and tenderly and passionately entreated his hearers to shun the awful abyss. His countenance was full of compassion, his address was most earnest, he was at the same time overwhelmed with a sense of his own unfitness and unworthiness.

The *experienced* preacher is the most successful; having a sense of the evil of sin, he is anxious to convey it to others, and he speaks correctly and feelingly of man's lost state: so did Rowlands. His ministry was attended by an amazing concourse of people; a great many of them were terrified above measure, and sometimes they could not avoid falling down, as in the churchyard of Llancwnlle already mentioned: tears were running down the faces of multitudes. Many of the most thoughtless and vain stood aghast; as on the brink of despair and hell; the most proud and giddy were distressed, as if they were in the greatest agony; the most ungodly and profane groaned under the most painful convictions; yea, the most stout-hearted were broken down and wept bitterly. The people remained in this state

of humiliation for *poem*; as long, at least, as his preaching was in this strain.

Though a great change took place in his views and feelings, after this long and gloomy winter, yet it was gradual. He attempted unfolding the gospel in some measure with the *law*: the remedy might be made known as well as the disease, and the safety as well as the danger. However there is no doubt but that he was by this time well acquainted with the plan of salvation, though he did not experience it in its *joy and freedom*: for he was about this time forming the great Welch Methodist Association, and establishing their religious tenets; which work shall be noticed hereafter. This was in the year 1740, and the twenty-seventh of his age. He might be two years more in this uncomfortable state of mind, before he knew the great change in all its excellency and bliss.

We will hear introduce Rowlands' letter to H. Harris, as it shows that he had not yet arrived at the land of gospel freedom, which he afterwards became well acquainted with, as we shall presently see. It also manifests an uncommon devotedness to the cause of Christ, and extraordinary exertion and diligence in his service, though he was yet in this state of painful uncertainty as to his own salvation.—Now we shall proceed with the letter.

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October 20th, 1742.

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DEAR, DEAR BROTHER,

I bless you for your letters, they were like showers of rain to a dry land. Indeed, the Lord gave you the tongue of the learned: but oh! oh what am I? A painted hypocrite, a miserable sinner! I know all the *to's* and *fro's*, and ups and downs, that are in religion; but the blessed liberty remaining for the children of God is *still hidden from me*. I believe you pray for me; God grant your prayer prevail. I wish I could skip and leap over all mountains of pleasures, laziness, hardheartedness, unbelief—and rest upon the breast of the beloved and never, never

enough-praised Jesus. Oh come blessed thus when *all* prisoners of hope shall be released, and enter into the rest of their dear Immanuel. I don't doubt but your soul joins with me to say, Amen, amen.

I have been of late in Montgomeryshire, and I had great power there to convince and to build. Persecution increases: some of the brethren were excommunicated. I hope you will consult the brethren in London, and send us word what is best to do. Afterwards I preached with uncommon power in churches and several houses at Brecknock. I heard since that I have been put into the Ecclesiastical court by Mr. Phillips of Buillt, for discoursing at an ale-house there. Your sentiments about this would be vastly serviceable. Brother W. Williams is put in too, for not living in the parish where he officiates. I have been the last week in some parts of Carmarthenshire and Glamorganshire, and there were brave opportunities indeed; whole congregations were under concern, and there was such crying out that my voice could not be heard! Some persons of quality did entertain me with uncommon respect. Oh what am I, that my ears and eyes should hear and see such things! Oh help me to bless the God of heaven: I hope his kingdom begins to come. Oh Satan, be packing; fly, fly with trembling, lest the God of Israel come at thee. Oh Lord, chastise him. Amen. Lord, down with him; let his kingdom be shattered, and himself trampled under the feet of thy children. How long shall he domineer over thy little ones? My dear brother, up with your arms, give not an inch, the God whom you serve can, yea will deliver us: in his might we shall win the field. Don't you hear all the brethren in Wales crying out loudly, help! help! help! help! Brother Harris, thou bold champion, where art thou? What, in London, now, now in the day of battle? What, has not London champions enough to fight for her? Where are the great Wesleys, Cennick, -----? Must poor Wales afford an assistance to England? Oh, poor Wales! it is

thy ingratitude altogether that has been the cause of all this. Good Lord, pity poor Wales! Send our dear brother among us with thy power, and in the fulness of thy blessing, and let the devil tremble before him. Amen, amen.

My poor flock increases daily: they would be heartily glad to see and hear you. Brother W. was here last Sunday, and a sweet day it was. I love him more and more, because of his simple, honest, and plain way of dealing with the people. His parishioners are highly incensed against him.Methinks I hear you enquiring after Carmarthenshire: Benjamin Thomas is there; the people come by thousands to hear. Brother Howell Davies promised to go, but what detains him I know not. I cannot possibly go there this winter, for want of one to supply my room in my churches. I promised to be the next week at Pembroke, and the lower parts of Carmarthenshire; and shortly afterwards at Convil.Dear brother, never fail to intercede for me, who am your loving friend, well-wisher, and unworthy brother,

DAN. ROWLANDS."

What a wonderful letter is the above. It discloses things to us that are not of every-day occurrence. Lo! a young clergyman, about twenty-nine years old, and lately converted himself, preaching the truth in most counties of Wales. Hundreds if not thousands of souls are awakened under his ministry; the church of God is built up in its most holy faith; a new church discipline is established for that purpose. A great reformation takes place throughout the country. Very likely his evangelical attainments then were equal to, if not greater than those of most christians now. How great then must the state of freedom be that he at last came to. Perhaps their ideas then of christian liberty were more exalted than ours.

We shall now mention that remarkable circumstance that took place in Rowlands' life, the great change in his public

ministry. He now began to preach the gospel in all its excellencies, and in a most winning, moving, captivating manner. His own soul, after a long and tedious struggle, had been brought *completely* from under the trammels of bondage, doubt, and fear, into the perfect and blissful liberty of the glorious gospel of Christ. Not that his sermons were before destitute of all gospel sentiments: for no doubt he had some glimpses of the felicity and glory contained in the gospel of peace long before, and that he set them forth in some measure, whilst he preached the law. But when he came to enjoy the blessings of salvation in *his own soul*, he preached the gospel in a most luminous, joyful, and captivating manner. His preaching was exactly in its effects as if the sun had arisen on a dark benighted world. Indeed this was the fact; the Sun of Righteousness had arisen with healing in its wings. Salvation most full, free, and inexhaustible in its stores of grace, was now proclaimed in a most effectual manner, to the crowds that came to hear him from all quarters.*

How amazing was the change! Long did he represent his hearers as on the brink of destruction, directing all their attention to the wrath of God as hanging over their guilty heads; but at length he made manifest the unspeakable love of God to the most unworthy, pointing them in the most energetic and earnest manner to Christ, the all-sufficient and willing Saviour! Long and loud had he been proclaiming the terrific and destructive flashes and thunders of the law, as from mount Sinai, against them, showing the dreadful consequences of entering eternity without a thorough change; but at last he publishes the most enchanting

* The following lines from Williams's Welch Elegy contain the substance of the above account, and are confirmatory of it.

"N ol pregethu 'r ddeddf dymhesglog,

Rai blynyddau yn y blaen,

A rhai llawer yn frweddig,

M awr cyflwynyd waethb ei gha."

accents of the gospel of peace, as from mount Sion, entreating them to be reconciled to God. For years did he set forth the law in its great demands and dreadful curses, afflicting them deeply with the arrows of conviction; but now he exhibited the perfect obedience of Christ for the justification of the ungodly, leading them at the same time to the most gracious Physician, able and willing to heal all their spiritual diseases.

How cheering and enlivening was the proclamation of life and all its blessings:—a full and free pardon; unspeakably sweet peace to the distressed, trembling, guilty transgressor; a complete remedy, a perfect righteousness and title to glory for the unrighteous, naked, and self-abased penitent soul. In a word, a feast of rich and heavenly things for starving immortal beings. When the people heard him publishing such an amazing salvation, wholly of grace, they were filled with the greatest astonishment. Indeed such glad tidings, delivered in the most energetic, vivid manner, under the influence of the Spirit, produced the most amazing effects on the multitudes that attended him. The consequence was, that the people that had felt the sentence of death in themselves so long, began to revive, to lift up their heads, and to flee unto Christ with unspeakable joy. Then they found their chains broken, their souls delivered from going down to the pit, and were brought into the full liberty of the children of God; enjoying forgiveness of sins, peace and gladness. And then they could bid defiance to all terrors, misery, and woe; for there is no condemnation to them that are in Christ Jesus. Such were the blessings communicated under Rowlands' ministry.

Rowlands' preaching being as extraordinary now for its sweet evangelical strain, as it was before for its terrific and awful manner, struck the hearers with exceeding great force. Indeed never were showers more welcome and reviving to the dry and parched earth, than his heavenly sermons to the innumerable multitudes of convinced and alarmed souls

that flocked everywhere to hear him. These discourses were full of unction, healing, food, and every remedy for distressed miserable persons. No wonder such vast crowds went to Llangeitho every Sunday, since they were assured by their most happy experience, that the gospel contained every remedy, and was altogether suitable for all their spiritual wants. They attended the gospel feast, as a hungry man sits down to food set before him: he not only looks upon it with pleasure, but feeds upon it with a keen appetite. O how did believers feed upon the spiritual feast, and enjoy its rich provisions.

There was, as might be expected, a very great and effectual revival, on this extraordinary change in Rowlands' ministry. It is impossible to describe the joy with which poor distressed sinners went to hear the word of salvation. It seemed the dreary winter of gloom and fear had passed away, and the gay spring of life and happiness had dawned upon their happy land. O what heavenly entertainments were enjoyed in those days. The souls of believers were filled with the joy of salvation: they went to the house of God with the voice of joy and praise, with a multitude that kept holy day. And this is the first manifestation of religious joy amongst the Welch Methodists that has called forth the censures of some and the apologies of others.

The first religious impulse among these people took place under Rowlands' ministry, in the following remarkable manner. When he was engaged one Sunday morning in reading the church service, his mind was more than usually occupied with the prayers: an unexpected overwhelming force came upon his soul as he was praying in those most melting and evangelical words,—“By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the Holy Ghost.” This passage is more emphatic in the Welch language, by reason of an adjective going before the word agony, signifying extreme: the words, if translated,

would run thus,—“By thine extreme agony.” As he uttered these words, a sudden amazing power seized his whole frame; and no sooner did it seize on him, than it ran instantly, like an electrifying shock, through all the people in the church, so that many of them fell down on the ground they had been standing on in a large mass together; there being no pews in the church. His heart melted with love, amazement, and thanksgiving;—similar feelings were immediately excited in all the people under this powerful impulse. O how did the dying love of Christ affect them all: they mourned and wept, as they looked unto the Lamb of God suffering for their sins.

Very singular things frequently occurred in those days. The light of divine truth shone with increasing brightness on Rowlands' mind, and he had the pleasure of witnessing the great revival of religion spreading among the people. Their joy was very great, and they seemed irresistibly led to prolong the time of divine service by singing and praising God. Rowlands' sermons in general, after this change, lasted about thirty or forty minutes; except, as was often the case, the fire came down from heaven in such amazing way, before that time expired, that the people were overwhelmed and quite overcome; then he was obliged to give over sooner. The prevalence of religious feelings among the people was such as might well excite astonishment. It is difficult to confine the feelings, when once a vent is given to them. But it so happened that Rowlands preached once about four hours together, in one of the churches. He was not at all aware that he had been so long: he was so swallowed up with his subject, under the influence of the Spirit, that he forgot every thing. Indeed it was more like a trance than any thing else. He was so far led on in his discourse, and the attention of the hearers was so fixed, and their affections so much engaged, that time passed away unperceived. He was struck, after preaching so long, by seeing the sun through the windows of the other, the western side

of the church, by which he knew it must be evening. Thus admonished, he stopped, after having been so gloriously, delightfully, and illustriously occupied all that time. Many awfully felt the power of that extraordinary sermon, and were brought into the glorious liberty of the gospel. Twelve of them became very excellent and useful members of the church of God.

The word of the Lord was precious, mighty, and invincible in those days. Then was verified what the Lord said respecting his word: "It shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it." This wonderful work of God was not scanty in its blessings, but overflowing; and it was not confined to Llangeitho and its environs, but it went on conquering and carrying before it all the terments of sin and iniquity which most strangely and furiously opposed this new and mighty power from above. Notwithstanding all opposition, these powerful outpourings of the Spirit did spread from Llangeitho into several counties in South Wales; believers were brought into a state of spiritual enjoyment and liberty, and thousands of ungodly people were converted, and brought into a state of peace and reconciliation with God. Such is the nature of a revival of religion, it diffuses its influences from place to place, from parish to parish, and from county to county, carrying all before it, like an irresistible flame of fire.

There was a great difference between this revival, and that which took place under Rowlands' and Harris's preaching at the commencement. That was very quick and sharp, like a two-edged sword, in its operations and effects, carrying terror and alarm into the hardest heart, and awakening the most stupified conscience; but this revival was of a melting, joyful, and overwhelming nature. It was somewhat like that in the house of Cornelius, or like that still more extraordinary outpouring of the Spirit on the day of pentecost. Multitudes glorified God in different parts of

that principality, after hearing the word of salvation preached. So powerful were the effects on their minds, that they were not able to contain themselves. They would sometimes even leap out of joy, like David before the ark. They would ~~continue~~ continue rejoicing as they returned home, some on foot, and others on horse-back. They made the hills and dales resound with their hymns of praise and thanksgiving.

It is true the inhabitants of Wales are in general very warm in their temperance; yet no power but that which is from above, could have produced such feelings and such effects. Their previous convictions were almost too much for nature, so were their joys now: they could not do otherwise than praise God loudly, when they received mercy. Long had they cried bitterly, under the deep sense of their spiritual wounds and disease; no wonder that they should make manifest the unspeakable gladness of their heart upon receiving the remedy. Nothing in the whole compass of the universe could be capable of causing so much joy, as a due sense of such a great blessing as salvation.—However, it should be observed here, that these were plain country people, not accustomed to a polished life, acting, especially on an emergency of the greatest moment, according to the warm and strong emotions and dictates of their hearts. Having newly and suddenly come into the knowledge of things of the greatest importance; yea, and having entered, as it were, into a new and glorious world, the kingdom of heaven, as the gospel state is called, might they not naturally exult with loud praises? It is true that crying out, as under Peter's memorable sermon, and rejoicing, as on the day of pentecost, would not, however commendable then, be deemed decent and proper in our congregations now; but it should not be forgotten that such circumstances existed.

It is surprising, as well as painful, that professors of the present day, live so much below their high privileges, and are so little acquainted with spiritual joys, which are so

often held forth in the word of God. We shall not, under this impression, be disposed to blame some whom we think have shown too much joy. But one remarkable observation should not be omitted here : the deepest conviction of sin, and most genuine godly sorrow and repentance, attended this extraordinary rejoicing ; and the great change they experienced then was manifested in their lives and conversation. Their conduct was such as became their profession and the gospel. It was this part of the revival that greatly gratified and delighted Rowlands. He seemed to be neutral, or rather silent, with regard to the rejoicing : he neither countenanced nor discountenanced it.

It should be observed here, that Rowlands did not give over preaching the law entirely : he still gave it its proper place in his ministry, such as is right and becoming. The deepest convictions were consequently produced thereby, under God's blessing, on his hearers, through the whole course of his life. They saw in the glass of the law, the vast extent of their duty, the unspeakable depth of their guilt, and their exposure to infinite wrath and damnation. And they also perceived that the law is infinitely holy, just, and good, in all its demands and curses ; and were consequently alarmed, humbled, and distressed greatly on the account of sin, and all hope of being saved by any thing they could do, was cut off for ever. How well prepared for the blessings of salvation is a person of this description : indeed he is a most suitable character for the gospel to work upon, and for the reception of all the communications of mercy. Rowlands' new theme was most delightful to such, for he was setting forth as fully, clearly, and frequently, the great treasures of the gospel, as the terrors of the law. It is likely he preached the gospel with more earnestness, sympathy, and power than he did the law, as the subject was more invigorating. And O how precious was the gospel to the contrite sinner : he esteemed and valued it more than his necessary food, and found it

sweeter than honey, yea than even the honeycomb; its preciousness is beyond rubies, and the most costly pearls.

Christians in those days were far superior to the generality of professors at this time. There was something remarkable in the experience of those men that had felt the convincing power of the law, and the divine energy of the gospel, under Rowlands' sermons. Their prayers were most excellent. O how they felt and melted, and how they poured out their hearts before God. Their enjoyment was great, and their spirit and disposition were meek, serious, and heavenly: and no wonder, as they always perceived in the mirror of the law how odious, depraved, and vile they must be, and how merciful and loving must the great Law-giver be, in providing such a suitable Saviour, and in sending the beloved of his bosom to make atonement for sin with his own blood.

Many of Pugh's congregation had now become the constant hearers of Rowlands. The good old man, however, was so far from envying, that he rejoiced in his popularity. He was not unwilling that even the members of the church under his care should occasionally worship at Llangeitho, but rather seemed to encourage their attendance: and when one of them informed his pastor that Rowlands made an erroneous statement of some christian doctrine, the venerable man said, "do not condemn him, he is a child, and his heavenly Father will teach him better. I certainly believe that the Lord prospers him greatly, and has much work for him to do." And so it proved. This excellent minister soon after finished his course in peace, believing that the Pillar of divine favour would go with Rowlands.

CHAP. IV.

The formation of the Association, — leaving Ystradgyn.

THE year 1740, a century ago, was very remarkable for this connexion.* The Lord in his providence led Rowlands and his friends to adopt an excellent plan for the maintenance of brotherly love, fellowship, and discipline; and the union has continued hitherto, though the enemy has many a time attempted to destroy or interrupt it. This wonderful means, under God, for the edification of his people, is called the *Association*, a name well known now to all in Wales. It appears that the first Association was held at a place called *Watford*, in Glamorganshire, at which Whitfield assisted.† It was there agreed that Whitfield should be the Moderator, if present, at all future Associations; but Rowlands, if he were absent; and if Rowlands was not there, then W. Williams: and that Harris should be the standing secretary of the Association. The establishment of this primary Association will excite pious and grateful reflections in the mind of the thoughtful christian. This may be considered as the opening of the *well*, which, under God's blessing, has ever since fructified, gladdened, and strengthened the connexion to a wonderful extent.— Necessity was the cause of this grand bond of union, as it is stated in their Constitutional Deed, in the following manner: "In consequence of the many converts, and the great increase in the number of religious societies, it was found

* Rowlands' Elegy was composed by Williams in the year 1790, wherein it is stated, that the first Association took place about fifty years before that time.

† There is an allusion in the Elegy to the above union between Whitfield and these Methodists.

necessary for their ministers and preachers to assemble together for the purpose of taking counsel respecting their religious tenets, and also the establishment of the societies collected through their ministrations, and for the formation of 'A UNITED CONNEXION,' or 'GENERAL ASSOCIATION.'"

The next Association of this people was held at the house of one Jeffry Davies, at a place called *Rhiwiau*, in the parish of Llanddusant, in Carmarthenshire. Rowlands, W. Williams, Harris, and two or three exhorters were present at this Association. They were highly honoured with the blessing and approbation of heaven.—It has been said that this was the first Association; this however has been discovered to be erroneous. It appears by Mr. Whitfield's diary, and by some of Harris's letters found at Trefecca, that Watford, as I have stated, is the place where they first met. However it does not appear that Whitfield ever attended any of their Associations afterwards. He might have perceived how well qualified Rowlands was to perform the office of a Moderator, that the Lord was blessing him and them in a wonderful manner, and that consequently he was more wanted elsewhere.

Rowlands was enabled by the Lord to fill the chair at the Associations, and all their other meetings, in a most complete and satisfactory manner, and that without any failure and interruption, until his death. He was then, as observed elsewhere, about twenty-seven years old. The Lord had gifted him in an extraordinary manner for the edification and building up of his church in those solemn assemblies, as well as by preaching. He had given this young minister the spirit of skill and understanding, to raise up this spiritual edifice; and the spirit of diligence and love, to oversee it. And great effect was given to all his labours, teachings, and exhortations.—Rowlands had a wonderful *insight* into the minds of those different individuals that conversed with him in the churches; and he had a very *quick* and *clear* perception of the nature of the

various cases of conscience, even of ministers, that came under his consideration ; being already well acquainted with those various and intricate inward trials himself. And he was a very *skilful* master, under God, in his house, to encourage and nurse the weak, to heal the sick, to feed the hungry, to correct the erring, and to rebuke the bold and carnal, giving each his *proper* portion in due season. His disposition was that of a most tender-hearted father ; and in that spirit of kindness he met his people, and the preachers, in their various religious assemblies. It has been said that above a hundred ministers in the principality esteemed and looked up to him as their spiritual father, most of whom were accustomed to meet him four times a year at the Associations, to confer on the most likely means of promoting the cause of religion. Rowlands' *manner* at these meetings, as well as in company with his friends, was rather peculiar. He used to walk up and down the room in a silent, thoughtful way ; and he would generally observe, when they asked his opinion upon the subject under consideration, " You have said enough : "—but he would immediately make two or three observations on the subject, so wise, suitable, and comprehensive, that all were satisfied ; and then the business was concluded. Charles of Bala used to say, that there was more wisdom in the little he uttered, than in the long speeches and sermons of many.—His friend W. Williams was of considerable benefit to him in the discussions and management of those religious societies. He was endued with wonderful conversational powers, so that he could speak to every member of the church, of every station and office, in the most pleasing, profitable, and instructive manner. It was the opinion of Griffiths* of Nevers, that Rowlands and Williams possessed talents sufficient for the government of a kingdom. Their plans were those of great utility, and manifested uncommon depth of wisdom : the formation of the

* A noted preacher in Wales.

great Welch Association is one proof of this, among many others. The Association has from the commencement been productive of the greatest benefit, and its operations have not in one single instance been attended with bad effects. Perhaps so much cannot be said of the convocation of any other denomination of christians. It may be termed with truth a religious senate.

It having been ascertained, by the trial Rowlands made of the helpers in the *private societies*, that they were of great utility in the church, it was agreed at an Association held in 1743, that there should be a regular appointment of them throughout the connexion. The following are the words in their Constitutional Deed in reference to that :—
 “It was found necessary to appoint leaders or elders to superintend and direct the religious societies which had been formed, to teach and instruct the people, in the absence of their ministers and preachers, and to assist them when present.” Wisdom is very conspicuous in such instances, and we are reminded here what Moses did when similarly circumstanced. Exod. xviii. 22. Num. xi. 17. Besides, there is much strength in such bonds of union, cemented by the Word and Spirit of God. The divine life advances, communion of saints increases, and scriptural knowledge diffuses itself.

The pious and learned Dr. Williams of Kidderminster has inserted in his diary, under date of June 28, 1746, three years after the period above mentioned, that he had been that week in an Association at Trefecca, which met to worship in a barn, near Harris's house; that there were present three clergymen, Rowlands, Williams, and Davies, together with about twenty lay preachers. Having noticed the brotherly love and union which existed among them; the wonderful success which accompanied them; and having made several useful remarks on the meeting, which I have no room to insert, he goes on to say,—“I learned from them how the Lord had in an extraordinary manner raised up

Rowlands in Cardiganshire, Harris in Brecknockshire, at the same time that Whitfield and the Wesleys appeared in England; and that he had mightily prospered their endeavours to spread the gospel over the greatest part of Wales, and all in the space of eleven years from their commencement!" He then proceeds to state that there were in Wales about fifty lay preachers, and one hundred and forty religious societies, belonging to the connexion of Calvinistic Methodists. "Mr. Rowlands," he adds, "informed me that he had three thousand communicants, and that Davies had two thousand in Pembrokeshire; so mighty and powerful did the word of God prevail there." It has been said before, that as many as ten clergymen belonged to the connexion, and it is possible that by this time the number had increased.—Rowlands treated the clergy in general with great respect, especially those that were seriously disposed, and favoured the wonderful revival that was then taking place: these were received into all their societies, and even the ministerial meetings at their Associations.

The Association lasted about two days, consisting of two special meetings, attended by the clergy, preachers, and elders or leaders. The external affairs of the connexion, such as the circumstances of religion and public means of grace in different parts of the country, were attended to the first day. Subjects wholly religious were discussed the next day, such as points of doctrine, some of which were previously fixed upon,—nature of discipline, to carry order throughout the whole body,—matter of experience, to see how it stood between their souls and God. There is also a third, a ministerial meeting, attended only by the preachers. There was, at the commencement, only one private meeting at the Association, held by the ministers for an hour or two. It was customary then to examine and admit lay preachers, and hear complaints against ministers as to doctrine or conduct.—The intercourse and friendship between ministers and people are there increased and much

strengthened. And then the leaders obtain promises from the ministers to preach in their different parts of the country; itineracy being the ministerial plan of the connexion. Thus the Association becomes the centre of influence and action.

Another particular object of the Association was the public ministry of the gospel, which generally followed the private meetings. ... Very large concourses of people of every description resort to those Associations, to hear the word. The largest chapels in Wales or England would be found far too small to accommodate half the hearers, who frequently amount to ten, fifteen, and sometimes even to twenty thousand: the services are therefore held in the open air. The people were greatly impressed and solemnized under the powerful influence of the great and glorious truths delivered. Rowlands was by far the most distinguished preacher on these and all other occasions, and therefore was always to preach then once if not twice. Decency, propriety, and even seriousness prevailed through the whole immense multitude.*

As the connexion increased exceedingly in the course of time, its affairs also became more numerous and important; it was consequently deemed expedient to hold *four* Associations every year, as stated in their Constitutional Deed. Four of these are now held in South, and four in North Wales, each quarter of a year; moveable according to a previous order. One of these Associations was regularly held every year at Llangeitho all Rowlands' time; and it was the most noble and illustrious of all.

The whole connexion, consisting of ministers, officers, and representatives, are considered as present at every quarterly

* The order of the public services at the Association are as follows.—*Afternoon of the first day*, two sermons at four o'clock, called in England double lectures: a stanza of a hymn is sung between the sermons.—*Morning of the second day*, two sermons at six, and two at ten o'clock.—*Afternoon of the same day*, two sermons at two, and two again at six o'clock.

meeting, and deemed sufficient to order and regulate all matters and proceedings of the body ; taking into consideration all the regulations and determinations of the several societies, and of the county monthly meetings, which they approve, amend, alter, or annul.

Having come to the close of the interesting account of this grand institution, the Association, it might still be thought gratifying if a portion of Rowlands' delightful speeches or sayings, delivered on those great occasions, made its appearance ; although no such treasure can be produced at this length of time, yet a fair specimen of such an address may be even now adduced from his compositions, and it shall be placed before the reader :—thus,

“ Brethren, let not your light be blown out by the storms of temptation. Let not the waters, which may rush upon you from the mouth of the great deep, so much as cool your zeal : and especially beware lest the tail of the old dragon should even be likely to disorder your ranks, or sweep you down from your orbits with the wandering stars. Suffer not the sun to fade your flowers, but to ripen your fruits. Let your graces resemble the waters of the sanctuary : as these rose in height, from the ancles to the knees, and from the knees to the loins, till at length they became deep enough to swim in, so let your graces be increased and multiplied. They may be weak at first, and hardly sufficient to keep you from sinking under your burdens. O let a sense of your weakness drive you near to God.

“ Being called according to his purpose, and having experienced his love, you should invite your fellow-men to partake of your privileges, and taste your pleasures. Thus employed, you will not only be instruments in the hand of God, either to arouse them to a serious concern for their souls, or to build them up in the faith ; but you will find that this labour of love is for your own good, and will advance your meetness for glory.

“ The weapons of our warfare are not carnal, but mighty

through God to the pulling down of strong holds. 2 Cor. x. 4, 5. Mankind have brazen foreheads, adamantine necks, and ribs of marble around their hearts ;—they bleed not, they bend not, they blush not. Now the word is the hammer, which breaks the rock within them ; and the Holy Spirit is the fire, which dissolves and melts it. Though they stop their ears, like the deaf adder, and refuse to hear the voice of the charmer, let him charm ever so wisely ; yet some of these adders have been charmed by the word, and captivated by its pleasing enchantment. Their deaf ears have been unstopped by the heavenly carols. Their hearts have been opened, and the music of the gospel hath thrilled through all their joints and marrow. Aaron's silver bells have ravished them. Now there are no songs like those of Sion. Now there is no pleasure like that of religion.

“ St. Paul doth further enforce brotherly love, by a comparison drawn from the members of the body, which are, by the very constitution of the human frame, bound to assist one another upon every emergency. “ Ye,” saith he, “ are the body of Christ, and members in particular.” Now the members in the natural body have the same care one for another ; and when one member suffers, all the members suffer with it, and strive to remove the grievance. For instance, when the foot is hurt, the eyes examine the wound, the ears listen in order to hear what is most likely to cure it, and the hands are eager to apply the remedy that may be prescribed. And shall we who believe, be unconcerned about that which will certainly expose our brother to suffering, who is a part of ourselves ? Or shall that which is sure to incommode him, sit easy upon us ?

“ You ought to reprove all offenders, without exception, unless you except those who resemble *dogs* in their ferocity, or *swine* in their perverseness. Yet all must not be treated in the same manner : some will be led, and not driven ; and others will be driven, and not led. Elisha did more with

a kiss than his servant could do with a staff. Beloved, if a kiss will do the business effectually, carry no teeth, I beseech you, in your tongues.

“Go to your brother in the spirit of meekness, and deal as tenderly with him as if you were going to lay a pledget in a deep wound. The feelings of nature are so delicate, especially in affliction, that they call for a downy, and not a leaden hand.

“The *snuffers* of the sanctuary were of pure gold; so ought he to be holy and unblameable in heart and life, who would nip vice in the bud, or bring to light the hidden works of darkness. A good man carries much authority with him, wherever he goes, and strikes a terror into the hearts of the guilty. Herod feared John, knowing that he was a just and holy man. Mark vi. 20. The devil was afraid to face Jesus and Paul, but he boldly fell upon the sons of Sceva and overcame them.—Let the charms of your holiness, as they shine in your whole deportment, not only attract your brother's notice, but captivate his esteem; not only allure him to respect your counsels, but convince him that there is reality in the religion of Jesus Christ.”

The following extract from the History of the Revivals of Religion, shall close this subject.

“The Rev. Rowland Hill delighted greatly in Wales. Its mountain scenery, and its mountain christians, stirred all the poetry of his genius, and all the ardour of his affections. In one of his last visits to the societies in South Wales, he was much touched by, and often after spoke of, the following little incident. During the meeting of the society, a man verging towards a hundred years old, raised himself from the corner in which he was reclining, and while he aided his feeble limbs by leaning on his trembling hands, he raised his quivering voice, and addressed himself to the young ministers, in his broken English. “Brethren, let me tell you this,—I have heard Daniel Rowlands preach, and I heard him once say, Except your consciences be

cleansed by the blood of Christ, you must all perish in the eternal fires." Rowlands had been for half a century in glory, but here was a voice, as from the grave, bearing testimony to his faithful doctrine. Probably this sentence, so deeply engraved on the memory of the aged man, was the very one which first subdued his heart, and brought him to his Saviour."

The following letter of Rowlands shall conclude this chapter. It is valuable in itself, as it shows the kind and wise manner in which he proceeds in giving faithful warnings and suggestions to a friend, stating the good he himself received by conversing with the lady, also his own unworthiness and nothingness; at the same time directing her to the grace and love of Christ, and salvation through him, and assuring her of his brotherly love.

The letter is also important, as it states the time he was deprived of Ystradffin, where he had been most useful and beloved. It appears from Williams's *Elegy* that very great concourses of people were in the habit of attending his ministry there; yea, *vast* multitudes from different counties. Satan, the grand enemy, succeeded at last, through his instruments and agents, in dispossessing him of that immense sphere of usefulness.

Considering these great points, the language of the letter will not be regarded, though it be not polished and refined. It must be borne in mind, that these letters were written on the spur of the moment; never intended for the public eye. Such a treasure, however, should not be omitted, though it may not be equal to his other compositions in point of language and style. It should be remembered, that ministers are in general more free in writing letters, and pay less regard to close thinking, than in composing sermons.

THE LETTER.

"1742.—DEAR SISTER,—I am heartily sorry I could not send sooner to you; excess of business prevented me.

I trust you will pardon me. I cannot but thank you for what good, under God, I received by your relating your experience. I hope the Lord enables you to go on more and more; yea, I really trust you are daily fed with the spiritual manna, which cometh down from heaven, and that you have, in an uncommon measure, experienced that the Lord is good.

When I had the pleasure of your company, I could not think of blaming you, seeing you were all the time more zealous than myself, and eying more of the glory of God. However I could not persuade myself as to your holding out: I was suspicious of some secret sin. But when I would think of free grace, and of the everlasting love of Christ, I could do no less than check myself for such a suspicion. I trust, my dear sister, this will not offend you. I open my heart; I love you dearly in Christ Jesus: my soul is united to you. May the Lord increase this love more and more.

I am suffered to be no longer at Ystradffin! I preached there my farewell sermon from Acts xx. 32. It reached their hearts. I believe such crying out was not heard in any funeral in the memory of man. May the Lord hear their cry, and send them an able and powerful minister, who will dispense to them the word of truth as it is in Jesus. Now I am to *settle* at Llanddewi-brefi, which is a large church; it will contain several thousands of people. Several of my communicants at Ystradffin will join there, and at Abbergwessin, the end of the next month.

As for the cause of your soul, I hope it is safe; yea, in your own mind. If not, if you see yourself sick, Jesus can heal; he is a Physician. If filthy, he can cleanse. Mal. iii. 2. If comfortless, he can soothe; he has balm. If condemned by the law, Christ can plead; he is an Advocate with the Father. Therefore throw yourself wholly upon his mercy, come life or death. Be often at the throne of grace; and pray think often, yea pray think

of him, who is your very humble and obedient servant,
and unworthy brother,

D. ROWLANDS.

FOR MRS. JAMES,

To be left at her house in Abergaveny."

Rowlands generally served his own churches on the Sunday, but he used to go on week days to several other places. It is said that he went for several years to each of the following Episcopal chapels once a month:—Ystradffin, Twrgwyn, Wainifor, Abergorlech, and Llanllian. But it appears, from the above letter, that he served Ystradffin more constantly.—Some say he served it for seven years.

He used to preach at other places in the neighbouring county, such as Caio and Llansawsell; many would go from Llangeitho after him, to receive the heavenly manna. They were well satisfied, though tired with long journies, and in want of food.—But it was not only at Llangeitho and the neighbourhood that Rowlands, as we have heard, was so much blessed of the Lord, but throughout the country in general. God was owning his preaching in a remarkable manner to thousands.—He would venture to go sometimes, as stated, to North Wales, for the glory of God and the good of immortal souls, notwithstanding the great fury of persecution.

CHAP. V.

*Monthly sacraments at Llangeitho,—amazing attendance,—
monthly meetings in other places.*

THERE were very notable opportunities in Rowlands' days, of which we can scarcely form an idea at this time. It has been already stated, that he administered the Lord's supper at Llangeitho to thousands of people, some of whom came from a great distance. A preparation meeting was held on the previous Saturday; and four sermons were generally delivered on that day and the following Sunday. Rowlands usually preached on these occasions from one of the church windows; the greatest part of the people being obliged to stand without, several thousands being on the spot.—The pouring in of the religious part of the community in Wales, on these occasions, to Llangeitho, was really wonderful. The attraction of the influence was irresistible. It was at Llangeitho the Sun of Righteousness seemed to shine most in its splendour. It was there the master of assemblies did shine in all his excellencies, like Aaron the high-priest, in the temple of the Lord, being filled with the glory of the Most High. The other parts of the country possessed only the synagogues; therefore the tribes of the Lord resorted constantly to this holy mountain, this spiritual Zion, the city of the great King, and the sanctuary of the living God.

Moreover, it was there the father in Israel dwelt; who was a father indeed. For by his instrumentality many of the preachers of the day, as well as thousands of the people, were called! Yea, many a herald appointed by God to call sinners from darkness to light, were converted under him. Happy instrument! Most blessed man!—Though

this account is most surprising, yet it is true. It has been already affirmed, that most of the preachers of that age, especially of the Methodist persuasion, were brought to the knowledge of the truth under his energetic sermons. So many as one hundred of them might be counted. And no one can say how many were converted under the ministry of these preachers and their successors ! What a surprising fact ! How wonderful, how glorious in all its bearings and results ! What incalculable good has been effected by one individual !—These ministers were of course most happy in attending on the powerful ministry of their spiritual father, as often as they could, and greatly delighted were they to be present on the sacrament Sundays, which were indeed heavenly feasts : and greatly honoured did they consider themselves in being present at his private religious meetings the preceding Saturday, where every religious information was afforded, and instruction in righteousness and all important truths were given ; and these were administered with such solemnity, spirituality, and life, that they returned home to their different spiritual charges with recruited life, energy, and vigour, rejoicing like those who had found a great spoil. A specimen of such truths as we may imagine he would deliver to his preachers and leaders in *these* meetings, may be taken from his works, and prove most gratifying to the reader.—How suitable is this,—

“When the Lord shows us mercy, he works a *readiness* in our wills, which we had not before, to receive mercy. We hear of it with self-application, and are enabled to *embrace* it with thankfulness. By faith we *plunge* into the red sea of redeeming blood, with all our maladies, and *there* we leave them. Our loads drop off, and our guilt is washed away. We are freely pardoned and accepted in the beloved.

“Grace is an active principle, stirring us up to be neither barren nor unfruitful. For instance, from Michael’s guarding the body of Moses, we may learn that the service

of God is the glory even of the most dignified angel. Some observe that angels are oftener *described* by their office than by their nature ; as if they delighted *more* in obedience than in existence, or would *rather* not be than to be unemployed in the service of God. The emperor Theodosius used to reckon this his chief title, "The lowest servant of God." God's service indeed is man's most honourable distinction ; nothing else can make him great. Earthly grandeur is the pinnacle of honour among men ; but if we could consult the archangel, he would tell us, that to be a servant to and a messenger of Jesus Christ, is the highest dignity that any created being can aspire to. Oh how mean and insignificant is man, though clothed in scarlet, purple, and gold ; yea, though his temples be encircled with a crown, if he is not the servant of Jesus Christ ! What is he but an impure spirit in clean garments ; a devil clad in Samuel's mantle ! Preferable, far preferable to such, are the servants of Jesus, even in rags. The lowest of these are pure spirits in mean attire, not yet admitted into the heavenly world.

"We have no old or inherent strength, but are only strong in the grace that is in Christ Jesus, and which is every moment communicated to us, to actuate and keep us in the way of his commandments. I need employ no other argument but my own woeful experience, to make my own vile heart give credit to this truth. If the Lord had left me to myself, after he had called me by his grace and bound up my wounds, I should soon have perverted my renewed strength, to stray again into the wilderness, and to pursue the crooked paths of sin.—So kind and condescending is this good Samaritan, that he gives us the new wine of his kingdom to revive and cheer our hearts when we are drooping, and pours upon us the rich oil of his grace, to strengthen us for duty, and to render every cross easy to us."

Encouragement to the preachers.—"Behold ! the world is converted to the faith, not by the magicians of Egypt, but by the outcasts of Judea. Before these the exorcists

cannot stand. 'The words of fishermen are read,' saith Austin, 'and learned orators yield them the palm of victory!' They who were taken from the oar, confute philosophers, overthrow the strong-holds of idolatry, and plant christianity on its ruins!—What hath befallen you, O sinners! that you forsake your sinful courses, and abhor the wicked practices in which you once took the greatest delight? Why do you flee like trembling hinds, and quake at the voice of man? Verily the finger of God hath done this! May this finger reach the hearts of your hearers, through the lattices, and set them in motion, that they may run after him."

Such was the parental regard showed to Rowlands, and such was the expectation of divine blessing at the monthly administration of the sacrament at Llangeitho, that no sermon was preached in any chapel in the whole county that Sunday morning. The preachers and all the people would go to Llangeitho. Indeed very few ministers in any age had such prosperity and success in bringing souls to Christ as Rowlands. As hundreds and thousands of the people received their impressions under his ministry, no wonder they flocked in multitudes to hear him. Thousands resorted to Llangeitho, even from great distances, though it was very difficult for many of them to undertake such long and tedious journaies. A few instances shall be mentioned in this place.

We have an account of a poor old godly man, among many others, that used to go to Llangeitho for the sacrament Sundays, though he lived at a great distance from it. He had no means of supporting himself but by the sweat of his brow. The poor man would start towards Llangeitho on Saturday evening, after finishing his work. He would get up earlier than usual that day, in order to accomplish his labour sooner, and in time for the journey. It afforded him the greatest joy when the hour on the Saturday evening arrived, when he was to start for the most holy and happy

place in the world. Arriving early on the Sunday morning at Llangeitho, after travelling in the night, perhaps through rain and snow, wind and cold, mud and mire, he would go to a hay loft for a little sleep, before the great herald was to mount his pulpit. The old pilgrim, as soon as the time for divine services arrived, would come out of his resting-place with all alacrity, and direct his steps to the place where God had manifested himself to him many times before in a most delightful manner. The heavenly feast was soon enjoyed under the ministry at Llangeitho: for such was the power of the word preached, and the joy occasioned thereby, exciting and overpowering almost every one, that the old man was heard to cry out early under the sermon,—“Blessed be God, I am already well paid. O the riches of Christ!”

Another old man, who was from the neighbourhood of Wrexham, used with several poor people to walk there over the mountains of Montgomeryshire, and such desolate places. They took refreshment with them on the road to the spot where they hoped to receive the bread of life. This old disciple used to say, that the enjoyment of the divine presence was so great under the ministry there, that walking home was nothing. They were so taken up on their return with spiritual conversation upon the glorious things that they had heard, that they did not know how they came home.

Parties even from Bala, about sixty miles or more from Llangeitho, from twenty to thirty in number, some on foot and some on horse-back, were often going there. Miss Jones, the lady whom the celebrated Mr. Charles of Bala afterwards married, occasionally formed one of the company. The following letter was written to her by him after her return.—“I am glad you are returned safe from Llangeitho. Now that you *are* returned, I am *very* glad that you have been there. I join you most heartily in wishing I had been there also. The remembrance of the sermons I heard there six or eight years ago, does me more good than any thing I have since heard. When at school at Carmarthen, my

excursions there, in the holydays, twice a year, were more profitable to me than all the sermons in the intervals between. I have therefore every possible reason to think highly of that good and great man of God. It was a great disappointment to me not to hear him last summer; and there is nothing I so ardently long for as seeing him before he dies. I thank you much for the excellent account you have given me of his sermon. I can evidently trace that great man in the outlines you sent: and there is also something of the *Llangeitho* taste and relish in the second edition given by you. I evidently perceive that you have not been there in vain, but that your journey answered the purpose. A spiritual blessing is worth obtaining, were we to go for it on a pilgrimage to Jerusalem."

There is a very pleasing account in the *Treasury*, in a memoir of Mrs. Foulke of Machynlleth, respecting her attendance at Llangetho. She was also in the habit at times of going there even from Bela. She used to say, that it would be worth while to go even from *America* to hear Rowlands at Llangetho. She never thought of the distance or the tediousness of the journey. It happened once that she lost, on the way, some articles in clothing she had taken with her for the journey. She was very uncomfortable in her mind, lest this should distract her attention under the sermon; but such was the power attending the discourse, that the circumstances did not occur to her mind so much as once all the time Rowlands was preaching. It was impossible for wandering and vain thoughts to take place when he was delivering his high commission. This will remind the reader of an anecdote respecting Whitfield's preaching. A sailor who had heard him, used to say that he was in the shameful habit of building ships in his mind, under sermons in general, until he heard Whitfield preaching. "Then," he said, "I was quite overwhelmed with what I heard. I had not a moment to spare to put a peg in any part of the vessel, or any thing else."

It is wonderful how the Lord owned Rowlands' preaching, and how the people longed after his ministry, and crowded from every part to hear him. Some pious persons used to go from the extreme parts even of Carnarvonshire and Anglesea, to hear Rowlands, and to communicate, once every month, at Llangeitho. Never were journies undertaken with so much pleasure and delight. The King of heaven was with them in a peculiar manner. The Lord caused the light of his countenance to shine upon them.—Robert Jones, a preacher from Lley, was in the habit of going, with several others, even from that very distant corner of Wales, to attend Rowlands' extraordinary preaching every monthly sacrament Sunday, in the sacred highly honoured sanctuary. As Rowlands was preaching one Sunday on John iii. 16, and speaking of the love of God to lost and ruined man, "he dwelt," said Jones, "with such overwhelming extraordinary thoughts on the greatness of the love of God, and the vastness of the Gift, that I was swallowed up in amazement; I did not know that my feet were on the ground; yea, I had no idea where I was, whether it was on earth or in heaven! Presently Rowlands cried out with a most powerful voice, 'Praised be God for keeping the Jews in ignorance respecting the *greatness* of the person in their hands. Had they known who he was, they would never have presumed to touch him, much less to drive nails through his blessed hands and feet; and to put a crown of thorns on his holy head. *For had they known, they would not have crucified the Lord of glory.*'"

A testimony respecting these extraordinary journies for the bread of life at Llangeitho, in Charles's Life, page 161, shall be introduced here.

"It is not usual in the present day for people to go far to hear the gospel. A mile or two is considered a great distance. Four or five miles are viewed by many as sufficient excuse for neglecting a place of worship. This of course is the case only with those who are strangers to

spiritual things. But the hunger and thirst for divine blessings are not now so great, even in real christians, as in former times. What would we in the present day think of going fifty or sixty miles to hear the gospel preached. Such was the case formerly, when the late Rev. D. Rowlands, by the mighty power of his extraordinary eloquence, roused some of his countrymen from that lethargy into which the whole country had sunk as to religion; such was the value attached to his preaching, and such were the benefits derived from it, that many flocked to hear him from every part of the principality. There were on some Sundays at Llangeitho, the place of his ministry, persons from almost every county in Wales. On sacrament Sundays, which were observed monthly, the multitude assembled was immense, filling an area of about *sixteen hundred* square yards. One or two sermons from this great and good man, it seems, fully satisfied them for the toilsome journey of fifty, sixty, seventy, or eighty miles, (for many of them came on foot,) so that they went home rejoicing, and often made the hills and valleys echo with their hallelujahs."

The spiritual and delightful conversation the believers had on their journeys to Llangeitho, and on their return home, was very edifying, and formed a *peculiar* feature in those journeys. It is well known that some hundreds of these pilgrims used to meet at a *well* within about two miles of Llangeitho, on the morning before divine service, to take some refreshment, drinking water from the well, after long and tedious journeys through the night. After asking a blessing upon their food, and returning thanks, and praying, they would then sing a hymn, and proceed towards Llangeitho in this happy frame of mind, praising the Lord. Rowlands was generally struck with their heavenly singing, as he was walking out, musing on his sermon, before the service. He would stop, listening, then observing,—“Well here they come, bringing heaven along with them.” O what times of refreshment from the presence of the Lord were

these. But, however, the renowned preacher, and the pious hearers, were now singing together the anthem that shall never end.—There are several *wells* on their ways, where they used to have similar repasts and enjoyments.

The following short remarkable account of those days, taken from the *Treasury*, shall be inserted as a confirmation of what I have said :—"Llangeitho at that time was the point to which all the professors flocked; and *most* of the preachers would meet there the first Sunday in the month, the sacrament Sunday." So extraordinary was Rowlands' ministry.

Mr. Whitfield, though he was constantly passing through wonderful scenes, yet he was much struck when he witnessed what was going on at Llangeitho. He being greatly amazed, made the following observation,—“The power of God at the *sacrament*, under the ministry of Mr. Rowlands, was enough to make a person's heart *burn* within him. At seven of the morning have I seen perhaps *ten thousand* from different parts, in the midst of a sermon crying, *Gogoniant*,* *bendigetig*, (blessed), ready to leap for joy.” It is said that Whitfield was quite overcome, and even bathed in tears, by observing the powerful and wonderful effects produced on the people by Rowlands' preaching, though he did not understand a word of the sermon, it being all in Welch.

Several pious *clergymen* were present at the monthly communion at Llangeitho: no less than *eight* at times. And they considered themselves highly honoured in being allowed to *assist* the great Rowlands in that blessed work, as the multitude of communicants was so immense; and one of those servants of God always read the church prayers for him. Immense indeed must be the number of

* *Glory* is the English word for *Gogoniant*, but it is not so full and melodious as the Welch word. *Gogoniant* is a hearty ascription of praise, honour, and dominion unto God, acknowledging and setting him forth as *infinitely great, beautiful, and good*. The glory of God consists of these three perfections. Psal. cxxxviii. 5.

communicants there, as some of them had even a hundred miles to come, and all were not present every communion, though each consisted of thousands!

A letter to one of those pilgrims for Zion, on the subject of doubts and fears, hearing the word, and lukewarmness, shall conclude this subject. It shows his great concern for the welfare of his flock, his acquaintance with their various spiritual diseases, and his readiness to assist them at all times. There was nothing of that supercilious, haughty, distant manner in him, that characterizes some ministers, though not possessing one tenth part of his popularity and enjoyments. We are sorry to say that this is the last letter of Rowlands' we shall have the pleasure of introducing.

THE LETTER.

" October 21, 1742.

DEAR, DEAR SISTER,

How do you do? Does your soul thrive in the Lord? Can you say that Christ is your beloved? Have you been upon the meunt of Pisgah? Have you had a sight of the country that is flowing with milk and honey? Methinks you say, " Sometimes I can answer all your questions in the affirmative, but generally I walk in darkness, in the valley of unbelief, doubting my state, whether I am one predestinated to salvation or reprobation." O my dear sister, is it so? May the Lord rebuke your unbelief. *Down, down, down* with that villain that has destroyed so many thousands of souls. Oh! that I could make it shake and shiver in you. Oh! that I could tell you a word that would strengthen you to set upon it with might and main, and not yield, till you be made, through the grace of God, more than a conqueror. This is the hearty desire of your poor brother.

I hope there is no need of rebuking you for any negligence in hearing the word. I trust you are often compelled to frequent sound and powerful preaching, even such as

unravels sin, *uncases* the heart, and *condemns* self and human wisdom, and *sets forth* in godly simplicity Christ as your *all*. Such ministry is *dreadful* to doubts and unbelief: yea, under such, your little mustard seed will in a short time *become* a great cedar. May the Lord enable you to attend the same with diligence. *Look often* on your state by nature, the passion of the sweet and lovely Jesus, and the things of eternity; then, and not till then you will see the necessity of running after sermons, and cleaving to the Lord.

Perhaps now you are tainted by the example of the ungodly: their ridiculing you may make you presently cold and lukewarm. Alas! alas! shall fools laugh you away from Christ? Only consider the enmity that is between them and God, and the endless torments they are to bear for ridiculing such as flee after Christ. This, this, I say, would cause you to turn your eyes from them, and stop your ears against them.—You will say, ‘Good christians are not always in such a hurry as I command you to be in.’ I answer, great many professors are lukewarm, but who knows that they shall speed. It is good to be *sure* thereof. *On, on, on*, my dear sister, you cannot come too soon to the gate of heaven. I am at a loss to find out words that may revive and quicken your soul. May the *love* of Christ be a burning spur in your soul, driving you towards the heavenly Canaan.

I saw your sister: she gives her love to you both, and to Mr. Willis and his wife. She hopes they may not fail to hear Mr. Whitfield when he comes there. Your mother is in health, and gives her love to you.

I must tell you though I am in a great hurry; we enjoy the *presence* of God almost *every* Sunday! Oh! help us to praise him, he is *altogether* lovely. Blessed be his holy name, says your poor unworthy brother,

D. ROWLANDS.

P. S. Give my love to christian friends, particularly to such as are under my care.* My kind regards to Mr. Harris; and you may show him this letter if you think fit. I thank you kindly for your love."

MONTHLY MEETINGS.

There are now monthly religious meetings for great and important purposes in every county through Wales. They were established by Rowlands and his friends in the year 1747. No doubt but that the plan, method, and proceedings used at the Llangeitho monthly meetings, were adopted at these county monthly meetings. What shall be said of these monthly meetings, may be considered as having originated at Llangeitho. The mode of operation is the following.

The monthly meeting consist of preachers and elders of the societies within the county. They meet once a month, in the place and at the time appointed by the previous meeting.† Their business in the private societies of the meeting, is to enquire into the state of religion *in the county*, and also to *converse* with those that are in the ministry, and the leaders of each society, respecting their experience of things appertaining to salvation,—the propriety of their conduct, and mode of superintending the societies over which they have charge,—and to give them every caution, encouragement, and instruction that may be necessary for conducting themselves properly, and dealing profitably with

* It is probable he meant the Welch Methodists in London. It is thought that Harris was there then.

† Such a meeting occupies a part of two days.—There is a private society at one o'clock, and two sermons at four o'clock, on the first day.—There is a private society at eight o'clock, and two sermons at eleven, on the next day.—The monthly meetings are carried on in the same manner as the quarterly associations, only that these belong to one county, and that those are open to several,

the souls of men. These monthly meetings have also the charge of sending proper persons to assist the societies in the choice of leaders, when wanted; and also to form a proper judgment of the qualifications of such persons as are proposed for the work of the ministry, by the different societies. Their opinion of the qualifications of these preachers is next submitted to the consideration of the quarterly association of the whole connexion. Particular care is also taken by these monthly synods, that nothing in doctrine is entertained by the societies contrary to the holy scriptures: and also they see that proper discipline be administered in every society throughout Wales. The members of these monthly meetings act according to the judgment of the majority present, and in subordination to the quarterly associations, in all their proceedings for the societies.

How truly wise and excellent do these plans of Rowlands' and his friends appear in their operations. What noble and useful establishments were these different societies, depending one upon the other! The scheme is similar to that of the Church of Scotland, as to its *presbytery* and *general assembly*. It is easy to trace a similarity, though it is not likely that the Welch ministers had any idea of the mode of proceeding as to church affairs in the North. They were led by God, who was opening the way for them in his providence by circumstances. But there is another great peculiarity in this connexion,—each church or society regulates its own affairs in reference to experience, discipline, and doctrine; and resembles in this respect the *congregational* mode. However these cannot secede from the connexion, being formed of them at its construction, the same as the natural body is of its several members.

Another duty of the monthly meeting is to see that the publication of the preachers, who from a distance visit that part of the country, be properly distributed. This publication is a list of places where ministers intend preaching at, as they itinerate through the country, publishing salva-

tion; it also specifies the day and the hour. This list the leader obtains from the preachers at the association, where they all meet, and make it known at the next county monthly meeting, where the other leaders meet. Care is taken that the intelligence is communicated to every place as stated.—All the societies have the gospel preached every sabbath and other convenient times.

Often did Rowlands' voice sweetly sound in those new and prosperous establishments, the nurseries of heaven for the glory of God and the eternal benefit of immortal beings from age to age, to the end of time. No doubt those speeches were most interesting and profitable. How delightful it must have been to hear him addressing then the various preachers and officers, on all important doctrines and relative duties! How suitable, on such an opportunity as this, are the following observations from his writings:—

“*Bless, and curse not.*—He who returns good for evil, and loves those who hate him, wearies them with his patience, and follows the example of God.—It is said that two sheep met on a narrow bridge, and that one of them laid down to let the other pass over her; then she rose and went on herself. Amazing that such an animal should discover more wisdom than man!—Michael the archangel delivered Satan over into the hands of God, that he might rebuke him. He would not bring a railing accusation against the devil; and wilt thou rail at thy brother? The best way to succeed, is to treat him with tenderness. A *soft* answer turneth away wrath, but *grievous* words stir up anger.

“Oh how barren and unfruitful is the soul of man, until the *word* descends like rain upon it, and until it is watered with the dew of heaven. See what a mighty change is then effected by grace in the heart. Behold! in an instant the flint is turned into flesh, the tumultuous sea is hushed into a calm, and the barren mountains of Gilboa are clothed

with herbs and flowers ! What rich harvest of graces are produced, and what choice fruits do spring up !

“ Believers are in a sense Christ’s fellows ; and to treat them with brotherly kindness, is the most fragrant ointment that can be poured upon his head. They are flesh of his flesh, and bone of his bone. He reckons every wrong which they suffer, as affecting his own person ; and counts every favour which is shown them, a token of regard to himself.—We read that our Saviour *saw* the faith of those who brought the paralytic unto him to be cured. It was manifested to his bodily eyes in its effects and fruits. Luke v. 20. Isaac would not bless Jacob till he felt him, lest there should be deception in his voice and words ; but when he found Esau’s hands, he blessed him without further enquiry or suspicion. So the Lord will not give credit to thy bare talk, or pay any regard to thy mere pleading,—‘ I am a christian, I am a professor, and hold one of the chief places in the church ;’ but he will inspect thee more narrowly, and examine whether thou hast the hands of his beloved,—hands exercised in godly deeds,—hands ready to give, and glad to distribute. The hands of some, alas, are either so dried up, like the hand of Jeroboam, that they cannot use them ; or are so big, that they cannot put them into their purses, when cries,—the doleful cries of penury and wretchedness, solicit their aid !”

These and similar interesting observations are made known throughout the whole community, as persons from all parts are present at those monthly and quarterly meetings.—“ The whole machinery is such, that whatever is said, proposed, and approved at the association, is easily conveyed to every church or congregation within its circuits. It is introduced from the association into the monthly meetings by the preachers and elders, deputed by those meetings to the association. Then from the monthly it is carried to the weekly meetings of each individual congregation by its own elders, who attend the monthly meet-

ings.—A deep impression is produced in the higher assembly; is re-produced in the middle, and also in the lower. At the association the preachers, elders, and many of the people, sit in conclave; and discuss doctrinal, practical, and experimental subjects, in plain, familiar, and conversational manner. The spirit which animate the higher court, descends to every branch connected with it. Could any thing of this kind be introduced into our National Church?—*Preface to Charles's Letters and Essays.*

It may be proper to state, that it took some time to bring the monthly meeting into a state of order and utility.—The work did not go on well until the leaders of the private societies were fully and properly appointed for all their operations. Many a district was unprovided with preachers, until they regularly attended the monthly meeting.—It was also determined to improve the monthly meeting, and to increase the sphere of action, by moving it to different places, especially as the call for the ministration of the word became greater all over the country, and some new preachers were continually arising.—Moreover, as in very few places any suitable accommodations were found, and but little desire felt for such means as the monthly meeting, it became expedient to send it from place to place, like the ark of old. Leave to keep it in villages and towns was often obtained from many of the publicans, for the sake of the little gain they had thereby. No doubt the Lord blessed it to many, as it was thus circulating through the country. Hundreds came to the preaching thus carried on in the open air, that would not enter a meeting-house.—Chapels were in course of time erected one after another, and the monthly meetings are now conducted in these.

CHAP. VI.

Schism in the Connexion,—followed by a revival.

SATAN, whose kingdom was now endangered, was filled with rage, and stirred up all his agents against the people of God. The great work prospered notwithstanding all means adopted to arrest its progress. The professors of that day resembled the Hebrews in Egypt, the more they were oppressed, the more they multiplied !

Conversation respecting the doctrines of grace, which were more valued than the finest gold, afforded those gracious souls the greatest delight. They would sometimes spend whole nights in striving with God, like Jacob, for a blessing. Their appearance and dress indicated sobriety, and showed that they were under the influence of the fear of God. They were so affectionate towards one another, that there was nothing they desired so much as the society of each other. Brotherly love flourished among them like the fragrant rose, breathing sweet perfumes. Private societies, so suited to aid christian fellowship, were spreading far and wide, and were established in North, as well as in South Wales. The servants of Satan hated these christians, so remarkable for holiness and love, and reviled them every where, calling their private meetings the *dark prayer meetings*, asserting boldly that adultery and fornication were committed in them. But all the hellish schemes planned against them, to destroy this good cause and work in its infancy, were frustrated.

The *greatest* trial, the *heaviest* affliction, that befel Rowlands and these people, remain to be related. All the persecutions and troubles that happened to them, are not to be compared with an event that took place some years after

their commencement. It was brought about by the malice and envy of Satan. He could not succeed in injuring them, notwithstanding his great malice, hatred, and cunning craftiness, until at length he devised a new scheme, by which, it is painful to say, he gained his point. It was by creating disputes among them, and so bringing in what the old people used to call the *separation*. Harris had been highly respected among them, as a most extraordinary instrument in the Lord's hands, especially in carrying convictions and terrors into the hearts and consciences of his hearers, all over the country. Peace and brotherly love prevailed in a remarkable manner, until this period, in every department of the Welch Calvinistic Methodists. But there was a visible alteration of late in Harris's ministry. He preached more to professors than he used to do; for he imagined that he had been favoured with some manifestation of the greatness of the person of Christ, different from what he ever had before. It is likely the enemy did cast at this time a spark of strange fire into his mind, under the idea of a live coal from the altar. He asserted then in his sermons, that *God had died* on the cross! It is not likely he meant to carry this doctrine out in its evil consequences, as some apprehended. His brethren were distressed at hearing this, and took the liberty of remonstrating with him, though he stood so high among them. And he, on his part, instead of considering and examining the subject, became bitter towards them. They also at length felt unkindly towards him. By degrees they became estranged from each other. Though Harris was wrong as to the point in question, yet they, on the other hand, failed at this time, especially in not using sufficient prudence and kindness, in convincing him of his errors. "Aged persons," says Calvin, "are not very patient to be corrected; and therefore we must go wisely to work with them, to the end they may take our correction well in worth; and we must sweeten it, so that they may abide it, and profit by it."—*Christian*

Theology, page 343.—But it is painful to think, that those good men, instead of treating each other with love and due respect, became to dislike and at last to hate one another. Their differences arose to a higher pitch, and at last transpired at an association held at *Groes Wen*, or White Cross, in Glamorganshire.

1761 is a year ever to be remembered, for it was in this year this denomination of christians experienced the most painful reverse. The separation that had lately commenced came to a rupture at a small association held at *Llanidloes* this year! From that time of distress the people were divided into two parties; one was called Harris's people, and the other Rowlands'. The effect of this separation was most painful and distressing throughout all the principality! The different parties were now disputing with and vilifying each other with all their might, until the flourishing societies, lately formed, were broken up and destroyed throughout the country! So that religion became very low and was almost destroyed in many of those places where it appeared prosperous and delightful before. Indeed the country in many parts had assumed a very pleasing aspect of late years, and might be viewed as the *garden of paradise*; but after the separation, it wore the gloomy appearance of a desolate wilderness!

Very few of the preachers knew but little of the disagreement before the separation became public at Llanidloes association. Many of the exhorters most zealously took the part of Harris; and the others remained with Rowlands, some of them were the following clergymen,—W. Williams, P. Williams, H. Davies, D. Williams; and John Belcher with several other exhorters. Those preachers in connexion with Harris, went immediately through most parts of Wales, *where* the private societies were established, and after preaching in those places, they would call the friends together, asking them who were on the Lord's side, and saying that it was time for them to take

care that they should not be deceived ; asserting that the *parsons*, as they called Rowlands and his friends, *had lost God !* The members of most of the churches, being young and inexperienced, were so perplexed by this unexpected circumstance, that they did not know what to do. Many would not go near Rowlands and his party, for fear they should be deceived by them, as they were warned by the other teachers. Many of the places of worship were closed against Rowlands and his friends ; they were not allowed to preach in them. But in the course of time most of the congregations and the preachers returned by degrees to Rowlands and his party, as it at length appeared that they were more clear in their views on religious subjects than the others. But thirteen years at least transpired before any particular revival of religion took place in the country. Several preachers discontinued their labours for years, by reason of the confusion and distress, being greatly disheartened thereby. The enemy was allowed then to come in among the flock as a wolf, to frighten the sheep, and to scatter them over the wilderness : and if it had not been for the good Shepherd's great care over the flock, they must have been completely destroyed. In similar manner did Satan endeavour to make a breach in the first christian church, by setting those great apostles, Paul and Barnabas, at variance, as recorded in Acts xv. 37—41. Though the consequence was that they were separated from each other, yet the Lord over-ruled the event for the furtherance of the gospel, and the decrease of Satan's kingdom. The gracious promise of the Lord assures us that "when the enemy comes in like a flood, the Spirit of the Lord shall lift up a Standard against him."

Harris at this time gave up itinerant preaching in a great degree, and set about a very different plan. He settled in his own town, Trefecca, Brecknockshire, and opened a sort of a religious house there, to receive the many persons that flocked to him from several parts of Wales, being

greatly attached to him as their spiritual father. It is not improbable that he took this idea in part from Whitfield's establishment in America, or Frank's in Germany. Harris preached to his people two or three times a day, and maintained a strict discipline over them.—In April 1752 he laid the foundation-stone of the present immense building at Trefecca for religious purposes. It is not improbable that he had something of this kind in his mind when he separated. Harris's party has, long time since, come to an end : and the Calvinistic Methodists now form only one body. Though that connexion is now in a more flourishing state than any in Wales, yet it is to be hoped that they and every other branch of the visible church will take warning from the above, and similar sad events, and avoid every thing tending to divide the church of Christ.*

THE REVIVAL.

The connection enjoyed great consolation in the year 1762, after the very long and heavy affliction occasioned by the separation. The Lord in mercy visited his church in her very heavy distress and calamity, in her very great unworthiness and degradation. A most extraordinary revival of religion took place at length under the powerful preaching of Rowlands. The Lord owned and blessed him,

* It is said that Rowlands had, at this season of long and dreary spiritual winter, an offer of a good living in North Wales. He was disposed to accept of it. Many of his people tried immediately every argument to persuade him to remain at Llangeitho. He had also a visit from another and different person ; and her cries, with the entreaties of other friends, succeeded. She was a very pious widow, for whom he had the greatest respect. She, weeping, addressed him thus :—"Dear Mr. Rowlands, what shall old Mary do for a morsel of the bread of life when you are gone ?" This greatly affected him, and he made up his mind to remain with them. This was a most delightful circumstance to South Wales, and a cause of great joy to thousands.

and made him an honoured instrument at this time for the manifestation of his great glory.

The state of the church had been low indeed for a long time, and the ebbing of divine manifestations had been most painful ; but at last the flowing of divine mercy and favour came on in as delightful and remarkable a manner as before under Rowlands, if not more so. Well therefore may the progress of religion be compared to the flowing tide. The following description is most applicable in setting forth the advancement of God's cause.—“ Each successive wave rushes forward, breaks, and *rolls* back ; but the great flood is steadily coming in. A person who looked on the waters only for a moment, might fancy they were *retiring*, or that they obeyed no fixed law, but were rushing capriciously to and fro ; but when he keeps his eye on them for a quarter of an hour, and sees one land-mark disappear after another, it is impossible for him to doubt of the *general direction* in which the ocean moved.” So we learn from the history of the church, as well in the particular now under consideration as in her general course, that religion is, amidst every vicissitude, progressively advancing.

O ! what invincible powers of the Spirit came down on the minds of the people, under the word preached by Rowlands. A great multitude of sinners, in many parts of the principality, were truly converted, and brought to the knowledge of God. The Holy Ghost was poured down from on high, rendering the word efficacious. The Sun of Righteousness arose on a great number of people that were in darkness and the shadow of death. It is impossible to give a correct idea of the wonderful works of God in the conversion of sinners in Wales at that time. The revival was most powerful in awakening men out of their long and death-like sleep, in leading them to Christ for salvation, and in destroying the works of the devil. This revival, as well as the previous one, was attended by most tender and melting affections. The hearts of the hearers were broken

in a most evangelical manner, under the word, and tears flowed down the faces of thousands. Multitudes were seen quite overcome, under the gospel, unable to contain themselves, breaking forth in ecstatic shouts of praise, and sometimes leaping for joy.—When these remarkable outpourings of the Spirit came on the minds of thousands for their conversion to eternal life, many were struck with surprise and wonder, and were brought to think seriously of their own salvation, and to seek for refuge. The consequence was most delightful for the cause of God: not only was the church itself in Wales *more* flourishing at this time than it ever had been before, but it increased exceedingly, and gained ground upon the kingdom of Satan.

It is well known that such revivals have been witnessed in several parts of the world besides Wales, especially in England, Scotland, and America. But no plan or contrivance for the purpose of *forcing* a revival was adopted in Wales. It was *effected* merely by the preaching of the word, attended by the blessing of God. It manifested itself afterwards in prayer and praise.—It is also true perhaps, that there have been no revivals like the Welch in melting of heart and joy.* There were besides real evidences of conversion.

A letter, written about this time by an eminent minister, describing the *good effects* of revivals, shall be introduced here.

“I leave it to you,” he says, “to judge how far such facts make it evident that this work is from God, when he that was formerly a drunkard now lives a sober life; when a vain, light, and wanton person becomes grave and sedate;

* It is reported, that at a certain place these powerful effects, following the ministry of the word, lasted three days and three nights. When a number of these people returned home, rejoicing in the Lord, their place was occupied by another body of persons, who became similarly affected. And sometimes those who returned home, would again in a short time seek the place where those raptures had been felt and uttered.

when the blasphemer becomes a praiser of God ; when carnal joy is turned into heaviness, on account of the soul's condition ; when the ignorant are filled with the knowledge of divine things, and the tongue that was dumb in the things of God, speaks the language of Canaan ; and when swearers drop their oaths, and speak reverently of God. Vain persons, who minded no religion, but frequented taverns and places of frolick, passing their time in filthiness, foolish talking, jesting, and singing vile songs, do now frequent christian societies for prayer, seek christian conversation, talk of soul concerns, and choose to express their joy in psalms, hymns, and spiritual songs. Those who were too sprightly to be devout, and esteemed it an unmanly thing to shed tears for their souls' state, have mourned as for an only son, and were in bitterness as for a first-born ; and persons who came to mock at the lamentations of others, have been convinced, and by free grace brought to such ways as they formerly despised."—*History of Revivals*.

The most ignorant, yea, and those who knew scarcely any thing of religious matters till this work began, did, to the great surprise of many, utter very distinct accounts of the great evil of sin, and the way of acceptance with God. Ungodly families became prayerful and consistent professors. Their prayers were most scriptural, and their spirits were so heavenly that they dreaded the deadening contact of the world in their daily occupations. Such fear and alarm, as mentioned in the above letter, had taken possession of the vain and giddy youth, that they could not resort any more to places of sinful amusement. Yea so changed were they, that they could not go to fairs and markets in their usual light and foolish manner : now they went to those places of resort only on business. Even the country at large was soberized in an extraordinary manner.

It is very remarkable that W. Williams's Hymns, those most experimental and beautiful compositions, were introduced for the first time at Llangeitho church the *very day*

the revival commenced. And some think that, under God's blessing, they contributed very much to the furtherance of the wonderful change that took place after the long and dreary winter that the churches had experienced. It might be truly said then, in the language of scripture, "Lo the winter is past, the rain is over and gone: the flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land."

It appears that *seven* great revivals of this wonderful description had occurred during Rowlands' ministry, doing wonders in the principality, in changing, reforming, edifying, and sanctifying the people.—*Charles's Life*, page 263.

Very remarkable revivals have taken place in Wales at different times after Rowlands' days. Some of these extraordinarily gracious visitations of heaven appeared in Charles of Bala's time. He was well acquainted with them in their nature and effects; and he wrote letters to different persons respecting them. These valuable documents appeared in his *Memoirs*, where they may be seen, in the following pages,—240, 251—256. These latter revivals were the same in their nature, character, and effects as the former; perhaps they were not so *powerful* as to conviction of sin, not so deep and abiding, and consequently they were not so superabundant in joy. They were also different, it appears, as to the extent of their effects. Those that Charles mentions extended only to some parts of the country, but those that occurred in Rowlands' days, occupied whole counties at the same time.

The eminent Rev. C. Evans, a Welch Baptist minister, also thought that the revivals of religion were more glorious at their commencement under Rowlands. His observations are as follows :—

"It is my firm belief that a most extraordinary gospel day has visited Wales. Vavasor Powel and W. Cradock were favoured with the dawn of it. Several churches were formed under their influence about five or six o'clock in the morning. But the *sun* of this revival day arose when

Rowlands and *Harris* appeared. *Jones* of *Pont-y-pool* was one of the sons of the morning. I came out to the field about ten or eleven o'clock, and multitudes of *Methodists*, *Dis-senters*, and *Baptists* appeared. The day was hot, the sermons and prayers were short, and the doctrines were evangelical and melting. But I am drawing now towards the afternoon, and the day has cooled much. *Power*, *tenderness*, and *unction* characterized the sermons in the morning of the day, but coldness and great length is the peculiarity of the sermons and prayers in the afternoon. It was too warm to preach two hours in the heat of the day. The *ministerial gifts* are also more weak and feminine, and less powerful, as the evening is extending its shadows. Moreover, no doubt that preaching on some difficult controversial points was the cause of cooling the workmen and the labour towards the evening. They will stand up now and talk with every one passing by, and will ask them in *Anglesea*, "Do you know something about *Sandemanianism*?" And in other places, "Do you know something about *Dr. Williams* and *Fuller's* views?" Consequently you might see many Doctors, *chicken-like*, making their appearance, and conversing like the learned *Liliputians*."

A few words respecting *Evans* shall be introduced here, as they bear on revivals, and as he will be mentioned again.

A *Welchman* being in the company of some ministers at *Bristol*, discoursing on the different strains of public preaching, was asked to give *his* opinion.—He, being pressed, replied at last, saying, You have no such preachers in *England* as we have in *Wales*: "A *Welchman* would set a town on fire while you were lighting your match."—Being then urged by them all for a specimen of *Welch* preaching, he replied, after some hesitation, I recollect a piece of *Christmas Evans'*, he was preaching lately on the depravity of man, and his recovery by the death of *Christ*, and he said, "Brethren, if I should compare the natural state of man, I should conceive of an immense grave-yard, filled with yawning sepulchres

and dead and dying men. All around are lofty walls, and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel flying through the midst of heaven, attracted by the awful sight, exclaims, 'Mercy! why do you not enter and apply to these objects of compassion the restoring balm?' Mercy replies, 'Alas I dare not enter; Justice *bars* the way.' By her side a form appeared, like unto the Son of man. 'Justice,' he cried, 'what are thy demands, that Mercy may enter and stay the carnival of death?' 'I demand,' said Justice, 'pain for their ease, degradation for their dignity, shame for their honour, death for their life.' 'I accept the terms: now, Mercy, enter.'—'What pledge do you give for the performance of these conditions?' 'My word, my oath.' 'When will you fulfil them?' 'Four thousand years hence, on the hill of Calvary.' The bond was sealed in the presence of attendant angels, and committed to patriarchs and prophets. A long series of rites and ceremonies, sacrifices and oblations, was instituted to preserve the memory of that solemn deed; and at the close of the four thousandth year, behold, at the foot of Calvary, the incarnate Son of God! Justice too was there, presenting the dreadful bond to the Redeemer, and demanding the fulfilment of its awful terms. He accepted the deed, and together they ascended to the summit of the mount. Mercy was seen attendant at his side, and the weeping church followed in his train. When he reached the top, what did he with the bond? Did he tear it in pieces, and scatter it to the winds of heaven? Oh no! he nailed it to his cross. And when the wood was prepared, and the devoted willing sacrifice stretched on the tree, Justice sternly cried, 'Holy fire, come down from heaven, and burn this sacrifice.' Holy fire replied, 'I come, I come! and when I have consumed this sacrifice, I will burn the universe.' The fire descended, and rapidly consumed his humanity; but when it touched his Deity, it expired! Then did the heavenly hosts break forth in rapturous strains, 'Glory to God in the highest, peace, and good-will towards men!'"

CHAP. VII.

The ejectment of Rowlands out of the church,—preferment offered,—and the revival renewed.

The ejectment of Rowlands out of the Church of England was a very distressing event, both to himself and to the church, and led to the most important consequences. A brief account of this most unpleasant circumstance shall now be given.—Rowlands had been, as has already been mentioned, a curate to his brother John Rowlands, in Llangetho and Llanwndlle, who in the year 1760 met with a mournful and untimely death. He was drowned while bathing in the sea near Aberystwyth, and thus cut off in the midst of his days, surrounded by those flattering prospects which the world had presented to his deluded imagination! He had the preferment of Llanddewi-brefi as well as the above-mentioned, but alas without self-dedication to the service of the Lord; and it is related that he allowed his brother D. Rowlands only £10 a year for doing the duty! The eldest son of Mr. D. Rowlands succeeded afterwards to the living of Llangetho, and held it until the year 1815, when he died. Rowlands served the curacy under his son till the time he was turned out of the church. This sad event came to pass in the following remarkable manner.

Rowlands' uncommon, powerful, active, and rousing ministry, and his wonderful success therein, instead of exciting the esteem and gratitude of the clergy, incurred their most heavy displeasure, especially of those among the highest order. In consequence of Rowlands' extraordinary usefulness, both in his own parishes and elsewhere, and the wonderful effects of his preaching in saving and converting

so many hundreds and thousands of souls, the unhappy Bishop recalled his license. Two clergymen, one of them named Davies, came from his lordship with a mandate to silence him, and entered the church when he was reading the prayers : they delivered the letter to him as soon as he left the reading desk.—As he was so authoritatively ordered to desist, he immediately complied, though exceedingly painful to his own feelings, and to those of his numerous congregation. How distressing to be thus obliged to bid adieu to his own dear pulpit, where the Lord had so pre-eminently blessed him, and to be shut out of it for ever, because he had been so highly favoured by heaven ! He went out, and his immense congregation followed him, sorrowful, weeping, and broken-hearted. However he was persuaded by the most pressing entreaties of his very dear auditory to address them from the church-yard wall, or more properly speaking, from the outside of it.—What a cruel act ! To turn one out of the bosom of the church, that had, under the blessing of God, been of so much use in reviving her, and so great a blessing to his countrymen in converting them ;—a minister perhaps more useful than any other since the apostles ;—was the most mad and desperate act, and the greatest injury ever inflicted on the Welch church.

Rowlands was then in the prime of life, about fifty years old, and in the year 1763. He had laboured about twenty-eight years in the church, most diligently and actively, and for the greatest part of that time he had been more successful in saving souls than any one before him. Thousands of the best members of the church were turned out at the same time. He was the head of this very large and prosperous body of people in Wales ; and in removing *him*, of course all the members were also dismissed ! An event most painful and ruinous to the established church !—The bishop had, in his lofty, haughty, dictatorial manner, spoken before to Rowlands on the subject, threatening to discharge him.

It was however of no avail.—Rowlands assured his lordship that he had nothing in view but the glory of God, the salvation of souls, and the good of the church. His conduct to the bishop resembled that of the celebrated Berridge, and other pious clergymen, under similar circumstances elsewhere. Bishop Burgess, who filled the same episcopal chair some years afterwards, acknowledged that he considered his predecessor to have acted rashly and improperly in turning Rowlands out of the church. So imprudent a deed he said he could never have done.—The Church of Rome having such a zealous preacher in her communion, would have employed him as a missionary. However, it is stated that this sad act of suicide to the church had a most distressing effect on the bishop himself who committed it, and pressed heavily on his mind in his last hours. The Rev. H. Davies from Pembrokeshire, to whose memory we have already borne so honourable a testimony, declared publicly in his sermon in Llangeitho chapel, that he had been informed by a person of undoubted veracity, that the bishop who dismissed Rowlands was most unhappy on his dying bed, uttering the following doleful words in reference to that act, “I have fought the fight, I have finished my course, but I have lost my soul, and I am now undone!” This poor prelate died in a most awful manner, in consequence of this horrid deed committed against Rowlands and the church.—But we have great cause to rejoice that things are now materially changed in this respect, and that persecutions are now scarcely known. We have at present bishops that are delighted with such men as Rowlands, and actuated by the best principles, the glory of God, and the good of immortal souls. May all our bishops be in an eminent degree men of God, excelling in goodness, in labours of love, and every good work.

Though Rowlands was turned out of the Established church, yet the great work he was engaged in did not slacken or stop in the least. A very great chapel was

erected for him in the following year, in the parcel of Cwynfyl, and within a few yards of Llangeitho. It is known to this day by the name of *Llangeitho chapel*.

However Rowlands manifested great attachment to the Church of England to the end of his life, notwithstanding this treatment. He always read the church service in the public worship as he used to do when in the church. He always praised on every opportunity the good things that are in the church, and he would defend them whenever he heard any one depreciating them. Hearing some observations against the church in one of the private meetings at an association, he, standing up in his place, exclaimed in his emphatic manner, "It is my firm opinion that a great revival will take place in the old church in the course of forty or fifty years."—It is most gratifying to our feelings that we are able to say that this prophecy has been actually fulfilled, through the great mercy of God. And may this gracious victory over ungodliness, corruption, and immorality, gain ground and prosper, until the national church is filled with life and vigour, spirituality and usefulness, in every part of the kingdom; and may it be adorned with evangelical beauty and heavenly peace in all its wide extent; and may the glory of the Lord ever rest upon it.

The Rev. R. Hall, one of the most eminent ministers among the Baptists, asserted in his sermon on the signs of the times, which was afterwards printed, that "one of the best signs of the times was the *great revival* that had taken place in the Established church."—Rowlands maintained, to the day of his death, the greatest love, respect, and tenderness towards the church. And when he was lying on his death-bed, he enjoined his son Nathaniel never to leave it, "Because," said he, "there is a spark in the Prayer-book which will never be put out. Though it is hidden now, yet you may live to see it bursting out into a bright flame." Stating also he might witness a great revival, under God's blessing, in the church.—We have sufficient ground, from

the present state of the church, compared with what it was then, to support us in asserting, that the old prophet was correct in the view he took of this subject.* May the spark be fanned by gracious gales from above, until it burns brighter and more extensive than ever; and may the whole land be brought to feel its blessed influence.

Rowlands was, after he was turned out of the church, in pecuniary difficulties. He had a wife and children to maintain, and was without any apparent resources. No assistance was to be expected from any quarter; nothing but trials and persecutions met him in all directions. The Methodists had not then, perhaps, formed any regular plan for supporting their ministers. The system was in embryo, and much despised and opposed. It commenced with a few poor people. Wales itself was then poor.—How disinterested was this great champion for the truth! His situation showed how pure and excellent were his motives. The following anecdote will testify, that though his worldly circumstances were very narrow, he could not forsake his post. When he went from Llangeitho to Llanddowror, a great distance, to see the Rev. G. Jones, in that troublesome time, he had nothing to support him on the way but a bunn he had in his

* In one of the counties of the Southern division of the principality, more than *four-fifths* of the clergy are thoroughly evangelical in their views, preach the truth faithfully and diligently, and lead a life worthy of the gospel.—The same improvement has taken place to a great extent in the other counties, three or four, included in the diocese of St. David's. *Clerical meetings* are held every month in different churches on some day in the week. There is a service the previous evening at six o'clock, and *three* on the day particularly appointed for the meeting. The attendance of the people is very large; the interest created is deep and extensive.—*Sacramental meetings* are held by many of the clergy, on some day in the week previous to the sacramental Sunday, generally monthly. There is a full service. The minister is frequently assisted by some neighbouring clergyman. He in turn does the same for his neighbour. There are also *weekly prayer meetings*.—*Record*.—These are similar to Rowlands' private societies. p. 22.

pocket, which he ate on the way, drinking water out of a well ! O what a case is this ! The most gifted and useful person perhaps in the kingdom, in such a humble state ! But the prophets, apostles, and martyrs, had the same fare. Their declaration was, "as having nothing, yet possessing all things."—It seems that he never hereafter lived in abundance or good circumstances ; having food and raiment, he was content therewith. It is likely he depended, like the apostles, on the good-will of those that favoured the great cause he was advancing. His house was but small, and of indifferent appearance.*

The Lord is wonderful in all his ways towards his servants : he manifested very great love and kindness towards Rowlands, by leading him, in his never-failing providence, into an acquaintance with the *philanthropic* Thornton ; a person that showed great kindness to good men, especially such as the reformer of Wales.—The Lord made use of a poor godly woman from the principality to accomplish this great end, in the following manner.—This woman went to

* The following anecdote will corroborate what I have stated.—A clergyman in the neighbourhood of Llangeitho, who used to talk much about religion, though he lived inconsistent with it, being once in conversation with Rowlands, when an association was held at Llangeitho, he pointed out some place to Rowlands where the gospel was much wanted. He dwelt much upon the business in such a way as manifested that he had some desire of being sent there.—They were both standing, and Griffiths of Ne-vern was just by them as they were conversing. At last Rowlands addressed the clergyman in the following pointed manner :—" Sir, I remember the time when our reception and accommodation were but very indifferent. As we travelled on our nags over the mountains, preaching the gospel, we had nothing to eat but bread and cheese, carried in our pockets, and nothing to drink but water out of the springs ;—a little butter-milk in some cottage was considered a great thing. But now, Sir, they have their tea and their *brandy*, and if I am not much mistaken, you have had too much of the brandy. Away, Satan, away from me ;" moving his hand for his departure.—*Owen*.

London for employment during the summer months and the fruit season ; which is the practice of many of the poor people in Wales. She was providentially led to call and to seek for work at Mr. Thornton's, having heard that he was in want of persons for the gardens. The consequence was, that she was hired there, and sent to weed the garden. As this woman was careful of her soul, she enquired where she might obtain spiritual food. Having heard a good account of Romaine, she went to hear him on the Sunday ; she was much pleased and edified with his preaching, and understanding that he had a lecture some evening in the week, she was anxious to hear him again. She told the gardener, when the day arrived, that she would be exceedingly obliged if he would have the kindness to allow her to give over working a little earlier in the evening, as she was very desirous to go to church to hear Romaine, and she would engage to redeem the time, by going to work earlier the following mornings. The gardener recommended her to apply herself to their master, being persuaded that as he was a good man, he would most likely grant her desire : he told her she might expect him in the garden such a time. The poor woman observed him coming in shortly afterwards. She made a courtesy to him as he was walking by her, and made so free as to solicit the favour of being set at liberty that evening, to attend Romaine's lecture, promising to redeem the time for his work. He said in reply that he was afraid she only wanted an opportunity to see the vanities of London. However at length he consented, assuring her at the same time that he would know if she did not go to church. The poor woman was very thankful, and went with all speed at the appointed time to St. Ann's, Blackfriars ; and, to her no small joy and surprise, she saw her master at church also. Equally pleased was he to see his poor servant the Welch woman there. He went to her as he walked in the garden on the following morning, and said, "I was glad to see you last night at the lecture, do

you like Romaine's preaching?" "Yes greatly, Sir," she replied, "he makes me think very much of Wales; for we have a very great clergyman there, and we used to think there is not his equal any where." Thornton was much pleased with this account, and consequently entered into a free conversation with the good woman about her Welch minister. Then she told him with much pleasure, "how the Lord owned and blessed his ministry to the conversion of hundreds and thousands, and that many came every Sunday from a great distance to hear him; that even Wales itself was roused by his powerful preaching." Thornton's heart was delighted with this good news; he perceived that the woman was truly pious, and had reason to believe that her account was true, especially as he found upon enquiry that it was corroborated by the declarations of others. Thornton, under this persuasion, wrote to Rowlands, and formed an acquaintance with him. The consequence was, that Thornton became his greatest friend; for after ascertaining how things were going on in the principality, and that Rowlands was the means under God of very extensive usefulness to that part of the kingdom, so enveloped in darkness and ignorance, he was most happy to assist and encourage him as much as possible.

It is believed that it was in this way, through Thornton's acquaintance, that Romaine heard so much of Rowlands, who about this time visited the metropolis and his friends there. In calling at Romaine's, he was told that he was engaged. However he came down-stairs presently, and that in a great hurry, and not knowing Rowlands, who was standing still by the door, he asked him, in his dry way, "What do you want here?" The other answered, in his laconic style, "And what have you to give?" Then said Romaine, "Who are you?" Upon this Rowlands mentioned his name. Then Romaine took him in his arms, exclaiming, "O great apostle of Wales, come in."—Romaine met Rowlands another time at a bookseller's shop in Bristol. After saluting each other

with great joy, Romaine accosted his Welch friend thus : "Why do you, the most excellent divine, come here to buy books ; I thought you had the Spirit of God to study his word, and to compose your sermons ?" Rowlands answered him thus : "I find that Romaine published lately so many excellent books, I suppose that it was on purpose that they should be read : and how are they to be procured, unless they are purchased at some bookseller's shop where they are on sale ?"—Great is the joy the children of God have, as they meet on their way to glory.

Thornton, out of the greatest regard for the excellent character of Rowlands, made him an offer of the living of Newport, Pembrokeshire ; but Rowlands was too far engaged as a missionary in the great work of enlightening and evangelizing the principality itself, so dark, corrupt, and wicked. This part of the kingdom was at this time an immense field of labour ; therefore he could not in his heart give it up on any account, and leave the thousands that came to Llangeitho every Sunday, from great distances, for spiritual food to their never-dying souls. The people became exceedingly uneasy and distressed when the circumstance was only whispered : they could not bear the thought of his leaving them.—How indifferent to money, and how self-denying, was this great champion for the truth ; declining ease, honour, and plenty, when not compatible with his duty ; but accepting, at the call of providence, tribulation, poverty, and the cross ! There cannot be a greater temptation to such a man than greatness and plenty,—a man constantly exposed to persecution and every evil, and without the prospect of support from any source except the providence of God. He is our strong hold in every storm.—The sight of Wales in such a wretched plight moved Rowlands' tenderest compassion, and he felt compelled to devote himself to her spiritual welfare. Thornton, perceiving how sublime and sincere Rowlands' motive was, superior to all worldly considerations,

was much pleased with him. He clearly saw that he had nothing else in view but the glory of God.*

The *revival* mentioned in the preceding chapter, was renewed soon after Rowlands was turned out of the church. It took place under his preaching at Llangeitho chapel. The pouring of the Spirit from above was most surprising in its effects: it seemed as if the whole chapel was filled at the time with some supernatural element, and the whole congregation was struck with some uncommon astonishment, and seized with peculiar emotions. Hundreds of them were bathed in tears; some overwhelmed with grief, and some with joy; some broken in heart with godly sorrow, and some rejoicing with unspeakable joy and full of glory.—Some think that the introduction of those remarkable words in Matt. xi. 25, 26, in a very penetrating manner by Rowlands as he was preaching, produced this most extraordinarily powerful simultaneous effect on the people. It spread in an amazing manner through all the counties in South Wales.†

This revival spirit is *easy* to be grieved, and then it dwindles and retires out of sight. Any disagreement among the members of the church, or some countenance given to sin in word or deed, will cause it to depart. It is like the angel of the Lord in former times, who could not endure the evil doings of Israel, but retired out of sight.—Professors that have never been favoured with spiritual enjoyments, are not uneasy on account of dry preaching, or unsavoury prayer;

* Thornton made the following noble reply to Rowlands' son, who had delivered his father's resignation of the offer:—"I had a very high opinion of your father before, but I have greater esteem for him now, though he does not accept the gift I offered him. The reasons he assigns for so doing are very honourable to himself. It is not usually my custom to let others go into my pocket, but tell your father that he is welcome to enter into it whenever he pleases."—*Owen*.

† It was called "The great revival."

all is the same to them, they want nothing. But *lively* christians come to the means of grace, praying that they may meet with God there; and they fear at the same time lest there should be *any* thing in them to cause God to hide his face. They guard against every evil temper, improper words, and evil works. They know they cannot have the blessing of God, if they live under the dominion of the least sin.—Such persons seem to have new spirit and prayer to worship God. New light and power appear in the ministry where a revival is. You may suppose that the preacher has a more evangelical spirit, and more savory expressions than usual; yea, even a new voice.—A remarkable tenderness takes hold of professors in general; tears are seen running down the faces of masters, servants, and all. The blessed feeling seizes some of the backsliders, and they return to the church, seeking restoration. Multitudes of ungodly persons are converted unto God. The family altar is erected in many a place where it was not known before.*

The ways of the Lord are wonderful, and past finding out. Thus the Almighty created a most astonishing change in the principality by the means of a poor country curate, living in an obscure dark corner.—England was roused by the instrumentality of the humble ecclesiastics, Whitfield and Wesley; and the continent of Europe was awakened by means of Luther, a solitary monk! The Spirit works in a mysterious manner, by his sovereign power, pouring floods of unexpected light on dark and desolate places, by instruments in the estimation of the world weak and insignificant: thus confounding the wisdom of the wise.

We clearly see that the light of the gospel and the power of religion have been *progressive*, notwithstanding

* These extraordinary visitations were felt and enjoyed, more or less, for half a century under Rowlands at Llangeitho. Thus it was made a more notable and remarkable place than any in Europe.—C. Evans.

all obstacles and vicissitudes,—even in those dark ages when fearful ignorance cast its dark shade over the christian world ; yea, when phantoms of superstition stalked amidst the gloom, and when grinding tyranny bound its chains around the soul.—Nor must we forget, that while these direct means were in progress, the very downward principle was destined to occasion a recoil and accelerate the crisis. The yoke was to become too heavy to be borne, and the fetters were to be tightened till they burst. It is impossible indeed not to lament the counteracting power of evil, or to hide from our view the deep depravity of the human heart, which shuts out the light of heaven, and chills the vivifying influences of divine truth ; but when we look at the general result, in the *sure* and *increasing* diffusion of christian truth, the mind is cheered and reassured.

The cause of God, notwithstanding apparent *retrogression* at times, still *advances*, like the spring ; and the progress becomes at length obvious and triumphant. The kingdoms of the earth shall in time become the kingdoms of the Lord.—*History of Revivals.*

We shall conclude this chapter with a few words from Rowlands, encouraging believers with hopes of success at all times.—“ The hopes of victory,” says he, “ embolden the soldier in the day of battle ; and the prospect of a happy voyage entices the mariner to the raging waves ; yet neither of these *knows* what the end may be. Blind to futurity, they cannot tell what will be the result of their different enterprises. But we who believe, do not so run uncertainly. ‘ We *know* that the God of peace shall *bruise* Satan *under* our feet shortly.’ Rom. xvi. 20.—None have the like promises with believers : the Lord engages to be with them, and to *prosper* them.” Isai. lv. 11.

CHAP. VIII.

Heresies in the church, and persecution from the world.

It might be evident, from what has been already stated, that Rowlands was a solid and judicious divine, and that his views were most clear as to the fundamental principles of religion. He exhibited the Calvinistic doctrines in a proper light, as connected with other views not less important, and always showed their practical and experimental bearing. He followed the great reformers of our church in their articles, homilies, and liturgy ; but he had much higher authorities still in view,—the inspired penmen of the holy scriptures, to whom he continually looked “for doctrine, for reproof, for correction, for instruction in righteousness.” Williams took particular notice of Rowlands in this as well as in other important respects, in the *Elegy* already mentioned. He represents him as firmly embracing the truth, and keeping close to it ; and constantly opposing error of every kind, even to the end of his life. Those great doctrines he so strenuously defended, he constantly, powerfully, and successfully preached ; thousands were converted by them, and brought into a state of salvation.

It has been already observed, that a great change took place in Rowlands' views with regard to the gospel, after he had been preaching the law for some years, and that wonderful effects followed.—The doctrines of free grace had been set forth by him and his fellow-labourers for years, in a very clear, luminous, and glorious manner. Man was greatly humbled, and all his righteousness shown to be no better than filthy rags. Christ, on the other hand, was greatly exalted, and exhibited as suitable to a condemned

spiritual pride,—and it is well known to be a contagious malady. He was a nephew of Rowlands, and a very popular preacher ; but gave a great deal of trouble to his uncle. He finally became a confirmed antinomian. When Rowlands would dwell on repentance, or some other doctrine of a holy nature, in the private society, Jones would even then make such an impertinent and unchristian observation as this,—“ How blind and legal you all are ; you do not seem to understand the gospel.” It was surprising to see him conducting himself so improperly and disrespectfully towards such a man as Rowlands, his uncle, the head of the connexion. The truth is, he had been very proud and trifling.—Rowlands was very much discouraged for some time, by seeing the dreadful evil taking such deep root, and fearing that the whole country would in time go after the corrupt opinions of D. Jones : for many of the preachers and professors had been led astray with his notions.—W. Williams assisted Rowlands greatly in stemming these torrents of corruption, and in grappling with such heretics. Jones was at last withstood by Rowlands and Williams : he would not submit, but took himself out of the connexion. He continued under the influence of a proud spirit, and erroneous views : however he imagined, that if he went about preaching, as a leader of a sect, more than half the principality would join him. He most heartily set about his presumptuous work ; but he met, to his great disappointment, with no encouragement : he had but few followers, and those remained with him but a short time. He was at length abandoned by all, as salt that had lost its savour. How applicable to such characters are the truths in Psal. cxxv. 5.—Though this heresy was, through the great mercy of the Lord, eradicated to a great degree out of the churches, yet its effects are visible to this day in the places where it was mostly cherished, such as *Aberystwyth*, *Neath*, and *Vale of Clwyd*.

Things had come to a great height,—those erroneous

preachers had acquired a great ascendancy in the connexion, and had become so bold and rampant in some places, that they would not allow any of those ministers of sober views, like Rowlands, to preach among them.* But when they saw that D. Jones and Popkins were treated in that prompt and decided manner, they stopped; their dangerous career was arrested, and, under the blessing of God upon the discipline, they returned to their former sober views of the gospel. They, as well as their followers, manifested repentance, by confessing themselves to be wrong, and humbling themselves before Rowlands. No one was more ready to forgive than he.—But one of them, a very popular preacher, was particularly chastised, and that in a way that answered a good end. As he had done so much mischief in North Wales by his preaching, he was ordered to go that way again, and visit all the societies, recanting his errors and acknowledging his faults; which he did most willingly.

The antinomian chiefly errs in respect of the moral law. He is apt to represent it in a *low* improper manner. The tendency of the doctrines of grace is to exalt the law. It was highly honoured by the death and righteousness of Christ. The christian, beholding this great transaction, which is his constant work, is of course induced to love and reverence the law, and ardently pray to be transformed after it.

This Jezebel soon afterwards attempted to infect the church in another form, which proved injurious in some parts. The following is the statement of the connexion,—“About the year 1770, *Sabelianism*, with its unhallowed views, made an effort to enter in our midst.”—Sabelians

* It is stated by the connexion, that this bad spirit began working among them very early, as follows,—“Before the year 1760, antinomianism, with its fair but serpentine speeches, endeavoured to win over some of our party to the side of carnal liberty.”—*Seen, Meredith, and Lewis*, some of Harris’s preachers, left him at last, and went about preaching antinomianism.

hold, that he who is in heaven the Father and Creator of all things, became a child through the virgin, and having accomplished the mystery of salvation, communicated his influences to the apostles in tongues of fire, and was then denominated the Holy Ghost!—The Methodists thus piously conclude this subject: “To these errors, these wolves in sheep’s clothing, a few, of whom we hoped better things, fell a prey; but, through the kindness of our God, the connexion may in general employ the words of the apostle, ‘But out of them all the Lord hath delivered us.’” 2 Tim. iii. 14.

Rowlands’ *persecutions* will come next under consideration. He was grieved and hindered, not only by false brethren, but also by the violent attacks of the old serpent and his seed, hostile to the truth, and the cause of religion. But he endured all persecution with much patience and meekness. He seemed rather to glory in tribulation; for he never considered a work genuine, and likely to flourish in a place, except there was some persecution when they began to attack the kingdom of Satan. It is not likely that the enemy would give up his possession without making some opposition.—I will relate here some of the persecutions he suffered in the cause of God.

From the commencement of itinerant preaching, he was exposed to many dangers, especially in North Wales, where persecution was very strong. I have received a striking account of his first visit to Carnarvonshire, through which he went preaching the gospel, notwithstanding the fury and madness of the persecutors. It was understood as he was passing, at a place called *Pen y mhorfa*, that he was one of the Methodist preachers, consequently the people there threatened him in a very dreadful manner, assuring him that if he should proceed, his bones should be made small enough to be put into a little bag. This was a very bitter and unpleasant salutation to a young soldier of Christ. But however alarming it might be, he went forward, trust-

ing in the Lord, and came to Llyn. He was received there with joy by a few kind friends, who attempted to obtain leave for him to preach in the church of *Folltheirn*, but they met with a rebuff; the door was shut against him. However he took his stand on a horse-block by the churchyard, and preached from thence to an immense congregation. The sermon was greatly blessed even to the conversion of many souls, and the edification of the church of God.—He went forward to the village of *Tydweiliog*, thinking to preach there. A respectable man of the name of Price was, as he was praying before the sermon, struck with a stone; but Rowlands, notwithstanding the opposition, went on with his work, and preached most powerfully. He had afterwards some prospect of preaching in the parish church of *Nefyn*, where, though allowed to enter the church, he could not proceed; the clergyman, with some similarly ill-disposed persons, sent for the singers, and engaged them in singing the 119th Psalm in the church: there they continued tuning and singing for hours, so that there was no possibility of preaching that time! It is easy to conceive what sort of singing that was.

The next place where he met with persecution is *Gellidara*, near Pwllheli. He was attacked as he was going to preach there, by a large crowd of persecutors. They came forward beating the drum, in order to drown the voice of the preacher. A malignant man from Pwllheli, named Andrews, being one of them, thinking that they had not performed their work effectually, took a stick and with all the zeal of the evil one gave the drum such a heavy blow, that it was broken to pieces and rendered useless.—Rowlands then proceeded towards Anglesea, with an intention of preaching at *Llangefni*. Many of the clergy came there to oppose him, and after discussing awhile with him about his authority to preach, they confessed at last that he was fully qualified to officiate in his own parish, but no where else. His friend W. Williams, who travelled with him,

was scarcely allowed to speak one word, as he had not received full orders. Such was the hostility manifested towards these servants of God there, that they were not permitted to preach once in the whole island that journey, but were absolutely driven away from entering upon their glorious message in those maritime parts !

The enmity was carried to a very high degree in another place. Many of his persecutors agreed together to way-lay him near a certain town in North Wales, where he had been preaching in the morning, in order to do him some bodily harm. He was informed of this in time ;—he consequently desired the person that accompanied him to follow at some distance : he then, cocking up his hat, drove with considerable speed, as he used to do sometimes. “ Here he comes,” said some of them. “ No,” said the others, “ for this man appears different, and drives with so much speed and swiftness, it cannot be him.” When he came up to them, and having some suspicion of them, he cried out to them thus,—“ Children of the devil, what brought you here since the morning ?” Then they all let him pass, saying, “ It is not him, for he mentions the devil.” Thus he was enabled, by his wisdom and boldness, under God’s blessing, to go forward without being hurt at all.—What a cause of thankfulness was the preservation of such a man as Rowlands. Though he was so dignified in appearance, and so intrepid in his movements, so as to overawe the mob at times, yet he was sometimes exposed to these sorts of storms : but he endured them all as a good soldier of Christ.

Rowlands was most furiously attacked when he was preaching once at *Aberystwyth*, by a certain individual, who swore in a dreadful manner that he would shoot him immediately. The wretch actually aimed his gun at him and pulled the trigger, but it would not fire. Then, it is said, the villain ill-used in a hellish rage this man of God, the first preacher in the world ! Yet the treatment, however

base and cruel, was less severe than that of his Master; who, notwithstanding all, was meek and lowly in heart. When led as a Lamb to the slaughter, he opened not his mouth. This servant of the blessed Jesus imitated him in this as well as in every other respect, as his deportment always manifested. He was never found rendering evil for evil, or railing for railing, but contrarywise blessing, and in so doing he was heaping coals of fire upon the head of his enemy.

A still more infernal contrivance was invented at another place, for the destruction not only of Rowlands, but also of the hearers. He was to preach in a very ungodly neighbourhood in the open air.* The children of the wicked one, full of rage, were determined to do all the evil they could devise: it is said they put, dreadful to relate, a large quantity of powder under the ground where they knew the minister and people were to stand; then they covered it over so well that no one could discover it. A train of powder was laid underground for some distance; at the end of this a straw was placed, which appeared above the ground. Fire was to be applied to the straw at a certain time, in order to communicate it to the train and all the powder, so as to blow up the preacher and congregation! But very providentially some good man came to the spot long before the meeting was to take place. He discovered, in walking about, the straw, and had the curiosity to examine it: he saw, to his astonishment, some powder, and at length traced

* A plan, it is said, was laid in another persecuting place, where he was to preach, to take away his life by means of firearms.—He became acquainted with a gentleman, the ringleader in the diabolical scheme, and gained his interest. He promised Rowlands sure protection in his work. Accordingly he commenced preaching, and went on most delightfully. The Lord owned the sermon, it is said, to the conversion of several.—He was blessed with great presence of mind, and remarkable dexterity, whereby he succeeded in avoiding many of those dreadful attacks made upon him by the enemy.

it to the powder under the place where the preacher was to stand. Presently more people came, who were greatly amazed at the diabolical work. They immediately set about looking for the perpetrator. They at last found a man sleeping in a certain retired hole, and upon examining him, they discovered the whole of the dreadful scheme, which was not very much unlike the Gunpowder Plot. However the only punishment the trembling creature had, was prayers and supplications to heaven for mercy and compassion to his poor immortal soul.

Yet afflictions, through the over-ruling providence of God, become *beneficial*. Yea, we are purified from vanity, self-sufficiency, and other corruptions, in the furnace of affliction; and we come out of it as gold purified from its dross. Spiritual pride will ever derive support even from our gifts and graces. Paul, in consequence of the revelations granted to him, was in danger of being puffed up, therefore the Lord was pleased to afflict him with a thorn in the flesh. So Rowlands no doubt benefitted greatly by these troubles from within and without, and was made a more complete and experienced preacher. Corruptions were doubtless checked and greatly subdued in him. He was indeed kept very humble; he would not even accept the ruling power of the connexion, though always awarded to him.—The afflicted man becomes more sober, temperate, teachable, and humble: he sees more of the nothingness of things temporal, and the excellency of things spiritual. He becomes more acquainted with his God, enjoys more of him, and cleaves more to him.—What expansion and strength were given to Abraham's faith by afflictions; to Moses's meekness by provocation; to Job's patience by calamities; to Stephen's compassionate and forgiving spirit by injuries!—In like manner, doubtless, these and other graces were exercised and strengthened in Rowlands by afflictions, and he became more acquainted with spiritual and was more holy and happy. And no doubt

afflictions increase the glory of the christian beyond the grave. 2 Cor. iv. 17. Even our great Master, it is said, was made perfect by suffering. The most successful and celebrated reformers have, in general, been in great affliction one way or another, like their blessed Master, though at a very great distance from him in this as well as every other respect. Luther said that three things were requisite to make a preacher,—prayer, meditation, and *trials*. Rowlands was much exercised in them all. Many a preacher has, like him, a lively and buoyant spirit, which, if not curbed, might lead them, by some hasty inconsiderate expressions on various subjects, into snares and difficulties.

A few sentences from Rowlands' writings on affliction, shall be introduced here.—“ Oh ! sanctified adversity carries the *richest pearl* in its mouth : it makes sin odious to us, and the return of the Saviour's presence doubly sweet ! By it we are made meet for the Master's use.—Shall we not kiss the rod which scares away our sins, and whips our corruptions to death ?—God separates thee by afflictions from thy idols, that they may not be as fuel to inflame thy corruptions, or as thieves to steal thy heart from him.—If thou hast been taught of God to distrust thine own heart, to be vile in thine own eyes, and to take no idolatrous delight in creature comforts, thou hast received ten thousand better answer to thy prayers than if thou hadst been lifted up by joyful frames, or hadst obtained thy fond wish in every prayer. The lowly graces of the Spirit thrive best under crosses.”

We shall conclude this chapter with reflections, partly in the words of another.—Mysterious are the dealings of Providence in the affairs of the church. *Heresies* spring up in its bosom at the very time truth breaks forth in every direction.—Persecutions arise to harass the faithful, yet, at the same time, *display* their graces before the world, and give new energy and extension to the cause of religion !—What holiness, meekness, and charity did *then* adorn Rowlands and

his friends ! Moreover the testimony they bore to Jesus, under the Spirit's influence, was then preeminently attended with demonstration and power ! With what *new* fervour and emotion was their preaching distinguished ! Wherever they went, the cause of Christ mightily prevailed, thousands were subdued and converted.—Amidst every vicissitude the cause of gospel truth advances, and in the course of years the fruits of divine influences, though apparently transient, are distinctly seen in the increasing prosperity of the church.—It is by the accumulation of many comparatively small operations that a city is built, and becomes the emporium of commerce ; and that a country is reclaimed from a state of nature, and is converted into an enclosed and cultivated region.—It is by the united efforts of frequent periods of sunshine, alternating with rain, that, notwithstanding the interruptions of chilling blasts, lowering clouds, bursting tempests, the year is at last crowned with plenty, and glows in all the beauties of summer.

And so it is with the influences of the Spirit.—From the visible effusion of the divine power on the assembled multitude, on the day of pentecost, down to the present time, his operations have been similar in their nature and effects, resembling rather gleams of blessed sunshine from a sky generally overcast, than the steady brightness of an unclouded atmosphere ; but the genial light and warmth have been reflected and diffused ; the gracious intentions of heaven are accomplished and accomplishing ; the seed is sown and grows ; amidst the obstructions the season advances and harvest approaches.—*History of Revivals.*

CHAP. IX.

Rowlands' success in North Wales.

THE cause of religion was very low for years in North Wales, though it prospered greatly in South Wales. The hearers in general were very few. Only about two hundred persons were at Bala association in the year 1767.

Rowlands, however, notwithstanding all difficulties and discouragements in that part of the country, never ceased in his exertions for its reformation and everlasting benefit.* His ministry was greatly blessed for the conversion of sinners, wherever he travelled, to the very end of his important life. He was, indeed, very popular, throughout the principality, and great respect was paid to him everywhere, especially by christians. If a king had gone through the country, he could not have been received with greater joy than Rowlands was. It is said that he continued nearly to the close of his life to travel through most of the counties of Wales once a year:—the churches and chapels were scarcely ever sufficiently spacious to contain the people that flocked to hear him.—There was generally no great impression made under the ministry of the exhorters or lay

* “The cause of religion was cruelly persecuted and oppressed in North Wales. Some *poor* people, who gave reception to the gospel at this time, were fined in the sum of £80. Some were *entirely* ruined, being robbed by this means of *all* their little pittance, the hard-earned fruit of honest labours. To such a height did the enemy's rage ferment, that in some instances it deprived these poor mountaineers of all the goods which served to furnish their humble cottages! Yes, even the *pillow* has been taken away by these sons of Belial, from beneath the *head* of the helpless and unoffending *babe*, while it *slept* in the cradle.”—*The History of the Calvinistic Methodists.*

preachers, that were in the habit of travelling in connexion with him over the cold mountains of Wales ;—it was like kindling a little fire here and there. But when Rowlands went through those northern counties, preaching the word, the effect was wonderful ; and those beginnings under the exhorters were then greatly stirred up and enlarged, under God's blessing upon his ministry.—The dying embers were blown up and kindled into a large fire.

Rowlands *depended* entirely for success upon divine influence. He, being blessed with great fervour, and so animated in his style of preaching, betrayed in a few instances some degree of impatience when he was the hearer of a heavy cold sermon. It was then, as it is now, usual in Wales to have double lectures.—A preacher, who was on some occasion appointed to preach before Rowlands, was very cold and inanimate in his address ; Rowlands, seeing a man near him eminent for the warmth of his devotional feelings in prayer, beckoned to him, and requested him to engage in a short prayer before his sermon, in hopes the thick cloud that was hanging over them might be dispersed. The man, humbly looking up to God by faith, in obedience to the call, was honoured on this occasion with an extraordinary outpouring of the Spirit of grace and supplication, and wrestled with great importunity for the influence of the Spirit upon the ministry, making marked reference to the words in Cant. iv. 16, where the Spirit's operations are viewed under the idea of *wind*.* A heavenly gale des-

* There is an allusion to this remarkable circumstance in Christmas Evans's Life, and the above prayer is there thus stated. "Lord Jesus," said the holy man, "I beseech thee, by thy blood and agony, to hear me. Thy ministers have been trying to winnow here the past evening, (by preaching,) and this morning also, but nothing is done ! Not the least breath of heavenly wind, O Lord, has yet favoured this meeting !" Then he repeated the following words with great earnestness : "*Wind, Lord ! wind, gracious Lord !* For the wind is now in thine hand, as it ever has been. Amen."

cended, and a favourable impression was thus produced on the hearers ; then Rowlands entered the pulpit in the fullness of the Spirit, and was enabled by divine aid to preach in such an extraordinary manner, that the heavens seemed to come down ; and it might be said with truth, “ the tabernacle of God is with men.” We may perceive by this, as well as other circumstances, where Rowlands was always looking for strength and success.—A certain exhorter was preaching before him at another place, who also was heavy, prosing, and sleepy in his discourse. Rowlands’ preaching genius was excited and stirred up ; it began to run and to work on his subject, whilst the minister was quite dead in his sermon. Rowlands was very much distressed at such inanimate doings as these : he could scarcely contain the fire that was kindled within him.

It is true that there were eminent clergymen that travelled through North Wales, preaching the gospel, as well as Rowlands, but they were inferior to him ; I mean his coadjutors, Rev. W. Williams, P. Williams, and H. Davies. His visits were much more felt and effectual, though less seldom : he was chiefly stationary at Llangeitho. Thus speaks an old disciple in North Wales on the subject, in Charles’s *Treasury*.

“The Rev. P. Williams came to us in North Wales, early in the revival. He was a good preacher, and strong both in body and mind. He laboured faithfully and diligently : his ministry was much blessed, and many were converted under him.—The Rev. H. Davies was in these parts many times : he was a very humble and affectionate man, and very winning in his discourses. It is delightful also to think of the labours of the Rev. W. Williams, whose language was remarkable for powerful, animated, and grand figurative flights.—His doctrines were most evangelical, and delivered with great clearness and melting of heart. These three were ministers of the Church of England ; but they generally preached out of the church, and

that by itinerating all over the country. They were very popular and useful men.—The Rev. D. Rowlands was also in the North occasionally, though he ministered at Llan-geitho, and was a more *stated* and *settled* minister than the others. The ministry of this man of God was, as you are aware, *most extraordinary*, and more *excellent* in *majesty* and *greatness* than *any* I ever heard."

It will not be uninteresting to give a specimen of Rowlands' preaching and manner of addressing his large, rude, and unconverted audiences in different places, as he went along in North Wales.—When he preached, for instance, on a horse-bench near the churchyard of Follt-heirn, he, taking his text in Jer. xxx. 21, expatiated most delightfully on the excellencies of Prince Messiah. Much of the sermon was occupied in describing the mediation of Christ, and the sufferings he was to endure for man's salvation.—He personified law and justice in a most striking, feeling manner, requiring the infinite punishment the blessed Surety had engaged in the everlasting covenant to undertake, in order to effect the redemption of sinful men. He expressed himself in the following moving manner, as he was setting forth those amazing truths.

"'Be it known unto thee,' said Justice, 'that though thou comest to thine own as their Saviour, yet thou must dwell with the cattle at thy first entrance: a manger shall be thy cradle, and rags thy clothing.'—However the Surety did not decline in the least at this, but answered, 'I am perfectly willing, for the sake of my people, to undergo even that treatment.'—'If thou goest into a world that is under the curse,' said the Law, 'thou shalt not have a place to lay down thy head upon; yea, thou shalt be the object of the utmost wrath, malice, and envy of creatures that are supported by thee every moment.'—He answers, 'O! my pure Law, I am willing to endure *all that* also.'—'But,' said Justice, 'thou must sweat great drops of blood on a cold night in a garden; and thy enemies shall spit in thy

face, they shall scourge thy sacred back, and crown thy blessed head with thorns ! Yea, thy own disciples, even after seeing thy great miracles, and hearing thy heavenly doctrines, will forsake thee when in the greatest difficulty and distress ! Yea, one of them will even sell thee ; and another will deny thee, cursing and swearing most fiercely he does not know thee.—‘ Yet,’ exclaims the Surety, ‘ notwithstanding all this unkindness and cruelty, I will not withdraw from my engagement ; no, not on any account : repentance shall be hid from mine eyes.’—Law and Justice now testify together, saying, ‘ O ! thou, the glorious object of the adoration and praise of all the angelic heavenly host, and the infinite delight of God thy Father, if thou wilt actually enter upon this suretyship, all the powers of hell will be in array against thee to assail thee ; and even the unmixed wrath of heaven will be poured out upon thy soul and body on the cross ! Yea, to tell thee all, the last drop even of thy heart’s blood shall be shed ! The unspeakable agony of all this thou must endure !’—And now, my dear hearers,” exclaimed Rowlands, “ who can, without astonishment, think of this gracious Surety engaging, in the face of all these dreadful storms, to undertake the mighty work ?—think that, in the full view of all these most alarming and painful sufferings, he should exclaim, ‘ I am *perfectly willing* ? ’ ”

Such effects attended these most extraordinary manifestations of the love of Christ, that Rowlands could not proceed. He was unable to go on in consequence of the crying of some and the rejoicing of others. The people were overwhelmed with these truths ; their faces were bedewed with tears as they were praising God. The heavenly savour was like the scent of a box of ointment, filling all the place with its odour. The impression made on the audience was most powerful. Such wonderful events were rendered memorable in different parts of the country where they occurred.

We shall next notice the prosperity of the truth in the Church of England in North Wales. The success of the gospel in the Established church was always an *occasion* of great joy to Rowlands. The Rev. D. Jenkins, a pious young clergyman, a brother of Mr. D. Jenkins, a preacher in the Calvinistic connexion, went from South to North Wales in Rowlands' time, and was very useful there in the ministry. He shone indeed like a brilliant star, and divine power attended his preaching. The Lord, for some wise reasons known to himself, removed him out of the vineyard in the midst of his days. The mourning after him was very great and extensive. Rowlands, when he heard that he was dead, exclaimed with great surprise and grief, "Alas, my right hand is cut off."

We can mention another clergyman who was very useful in North Wales. It is supposed that he was stirred up and enlightened by means or in consequence of the great revival of religion under Rowlands and others that was then going on. We mean the Rev. R. Nanney, vicar of *Clynog*, a popular preacher, and one that was benevolent and moral in his conduct. Indeed he was superior as a preacher to most of his brethren in the ministry. And as to the cares of the world, there was little or no room for them in his heart. It is said that he did not know his own animals, except the horse he was in the habit of using.—But alas, notwithstanding the excellency of his conduct, not a ray of gospel light shone from his ministry. The hearts of his hearers were never visited with any saving knowledge. But the gospel did shine towards the evening of his life, into his heart with most delightful and constraining power; and his ministry was greatly blessed to many in that dark part of the country. The words of grace and truth, proceeding from a most feeling heart, were like drops of honey-comb, delighting and cheering many a weary and distressed soul. Many people from all the surrounding parishes went with great pleasure to hear him preaching the everlasting gospel

in the great church of Clynog. They were obliged at times, by reason of his old age and bodily weakness, to assist him into the pulpit. He would, after preaching, sit down in the pulpit while the congregation was singing a psalm or a hymn.—The hearts of many were filled with the joy of God's salvation, which manifested itself greatly in the singing; it was of a heavenly, pathetic, and sweet strain: the old temple *resounded* again with their Halleluia to God and the Lamb.—This most respectable minister, being upwards of eighty years old, departed this life, and entered upon his everlasting rest. Though his death was doubtless a great and a heavy loss to thousands, yet it was an eternal gain to himself. He and his faithful hearers have now been singing in the heavenly courts for many years, unto him that loved them, and washed them in his own blood; and they will continue to praise him in those matchless strains for ever and ever. Thus we see there were some things in North Wales, though so poor and destitute, to rejoice and gladden Rowlands' heart.

Rowlands was of course very anxious for the success of the precious gospel in North as well as South Wales: and most earnest, strong, and numerous were the supplications he poured before a throne of grace, for the prosperity of religion in North Wales.—He also enjoyed much satisfaction and pleasure by witnessing new signs arising, and promising great increase of spiritual good to that benighted part of the principality.—That eminent servant of God, Charles of *Bala*, was requested, when on one of his visits in his youthful days to this venerable father, to preach. The sermon gave great satisfaction and pleasure to Rowlands, and soon he made, with great delight, the following remark: "Charles is a gift from the Lord to North Wales." It afforded him much pleasure to think that the Lord had great ends to fulfil in that miserable country by the instrumentality of that truly promising and eminently pious young minister; and most abundantly did our gracious

Lord accomplish those glorious designs by him.—This extraordinary instrument for good to North Wales felt indebted to Rowlands, under God's blessing, for all the spiritual good he possessed. He wrote in the following manner respecting this remarkable circumstance.

"On Jan. 20th, 1773, I went to hear Mr. Rowlands preach at New Chapel. The text was Heb. iv. 15. A day much to be remembered by me as long as I live. Ever since that day I have lived in a new heaven and a new earth. A change which a blind man, who receives his sight, experiences, does not exceed the change which at that time I experienced in my mind. It was then that I was first convinced of the sin of unbelief, or of entertaining narrow, contracted, and hard thoughts of the Almighty. I had such a view of Christ as our high priest, of his love, compassion, power, and all-sufficiency, as filled my soul with astonishment, with joy unspeakable and full of glory. My mind was overwhelmed and overpowered with amazement. The glorious scenes then opened to my eyes will abundantly satisfy my soul *millions* of years hence in the contemplation of them. I had some ideas of gospel truths before floating in my mind, but they never powerfully and with divine energy penetrated my heart till now."

Such was the impression on Charles's mind in reference to the above change on that memorable day, that he would enter it yearly in his diary on the same day. The following observations occur Jan. 20, 1780, "Every return of this blessed day is refreshing to my soul. The remembrance of the mercies which I received can *never* be forgotten."

And in a letter which he wrote the same year to the lady he afterwards married, are the following words respecting his high opinion of Rowlands.

"I think with you, that not only *Bala bach*, (dear Bala,) but Wales itself, is a highly favoured country. That aged herald of the King of glory, D. Rowlands, is and will be an *eternal* honour to it. I seldom can speak of him in

moderate terms. I love him dearly, and honour him as my father in Christ, and not without reason : for to him, under God, I am indebted for whatever light I have into, and experience I have of, the glorious salvation through Christ. I hope to see him once more, if the will of God be so, before he takes his flight. I shall never forget a sermon I heard him preach from Heb. iv. 15, Jan. 20th, 1773. I remember the blessed time with ineffable delight."

O how is Wales, and England, yea and all the world, indebted to the blessing of God upon the ministry of Rowlands, for the conversion of this great man, Charles of Bala ; for it was in his labour that *most* noble institution, the Bible Society, originated.—So it became evident at last, that Charles was a gift from the Lord, in some sense even to the *world* !

We shall conclude this chapter by observing the *progress* of religion in causing the erection of places of worship. The cause of God gradually prospered in North Wales, and his church, though so small at this reformation, yet increased wonderfully, by the divine blessing on the word preached. The societies, the monthly and quarterly religious meetings, soon made their appearance in North as well as South Wales ; and places of worship were gradually erected in that part of the principality as well as the other.—There is an account of Rowlands going to open one of the first chapels in North Wales, in the year 1775 ; it is that of *Berthen-Gron*, Flintshire. The good man that built it, named John Owen, went over to Llangeitho, a distance of seventy miles, to solicit Rowlands to favour them at the opening of it. But this excellent man did not live to enjoy the much-anticipated pleasure ; he died at *Llangurig*, Montgomeryshire, on his return home from Llangeitho. How uncertain is the life of man, and how wonderful are the ways of God ! Rowlands had the mournful office of preaching at his funeral, on his way to open his chapel !—The first chapel in Denbighshire, belonging to this connexion, is

Adwy-y-Clawdd;—in Merionethshire is *Bala chapel*;—in Carnarvonshire *Clynog chapel*;—in Anglesea, *Llangris-holus*;—but the first in the connexion is that of *Croes-wen* in Glamorganshire.

However, it is not a century since these and many more chapels were erected. Is it not wonderful to think how they have increased in such a short space of time? Upwards of five hundred chapels belong now to this denomination: several of them have been enlarged years ago: many of them have been rebuilt, as they were too small to contain the congregations; and some have been rebuilt the *third* time. It is evident that the places of worship, excepting those of our Church Establishment, were very scarce in those days. In the year 1736 there were only six chapels throughout all North Wales,—two in *Wrexham*, one in *Llanffyllin*, one in *Newmarket*, one in *Denbigh*, and one in *Pwllheli*: they all belonged to the Independents, except one at *Wrexham*, the property of the Baptist denomination.

When we consider the weakness of the instruments employed for the accomplishment of this wonderful revival, and when we view the great obstacles in the way of the gospel of Christ, we must exclaim, "This is the Lord's doing, and it is marvellous in our eyes." When we think of the great change that has taken place in the principality by the preaching of the gospel, we cannot but be struck by that delightful prophecy, as being in a great measure fulfilled in that barren country: "The children which thou shalt have, after thou hast lost the other, shall say again in thy ears, The place is too strait for me, give place to me that I may dwell. Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and roving to and fro? And who hath brought up these? Behold I was left alone; these, where had they been?" Isai. xlix. 20, 21.

Great was the indifference of the Church of England in providing places of worship for the population of the country,

even where it had increased so much both in England and Wales. The Bishop of Lincoln greatly lamented this apathy, on a late occasion, in his address at the consecration of Newton church.—“For more than three centuries,” says his lordship, “the spirit which animated our forefathers (to erect churches) appeared to lie dormant, and nothing was done to supply those, whom the great spirit of commercial enterprise had called into existence, with means for joining in the ceremonies of the Established church. New towns sprung up on all sides; large tracts of land, where the corn once waved, became covered with habitations for the use of man; and yet no house was erected for the service of God, no new tower or spire, rising above the surrounding villages, indicated the spot to which they should resort for public worship; no sabbath-bell summoned them to praise and prayer. Every object around bespoke the increasing wealth of the land, and yet betrayed the increasing want of spiritual accommodation for the overflowing population. So deep was the lethargy into which the whole nation had fallen, that none bore in mind that the first duty of christian government is to provide for the means of attendance on christian worship. Not one seemed to think it was incumbent on the rich, by whom these dense masses of the population had been collected, to provide that the poor, whom they had used as instruments to enable them to carry into effect their schemes of advantage, should have food furnished for their souls.”

But the church seemed to go back for a long time: the clergy in general were indifferent to the concern of souls and the glory of God, as we observed. However the church, of late years, seems to be aroused, and to become attentive to her vital interests.—But, alas, a pestilential influence from Oxford, in the shape and spirit of popery, has lately appeared in some parts, tending to corrupt and poison the church! May the Lord, in infinite compassion, stay the plague, and avert the calamity.

Those zealous Methodists in Wales that have gone on so prosperously, may teach us how to build places of worship, or may afford us an *idea* how to procure means for that end. Surely it is not wrong to learn what is useful from any one. It must be obvious, that building so many places of worship in the principality must be very expensive and difficult. The burden and trouble of the work rested entirely with these poor Methodists; they carried it on and accomplished it by the help of God. The plan of proceeding was this,—most of the members contributed from sixpence to a shilling a quarter towards that object; and as the connection is large, a great sum of money was accumulated by that means, and the work was accomplished. And thus they are proceeding in building new chapels in Wales.—Though this business may appear wonderful, yet the proud, the drunkard, the gamester, spend ten times as much money in less time.—It has been said that the *duty* on snuff and tobacco is about £3,000,000 a year, amounting to a sum three times as large as that which makes up the funds of the Bible and all other similar Societies of the day, being scarcely £1,000,000!—Though hundreds of the poor members of the above connexion are very low, yet they can spare a penny or twopence in the week to assist the great cause.—However, a great deal of the money was collected at the associations, and other large assemblies. Also the system of pew-letting has been adopted in Wales, and has proved a great help to them in funds.

CHAP. X.

The testimonies of eminent characters in proof of Rowlands' very great usefulness and popularity, and of the wonderful success of the gospel under him.

ROWLANDS chiefly excelled as a preacher; and shone most illustriously in that character. The immense concourse of people that flocked from every part of Wales to hear him at Llangeitho, and that for half a century, sufficiently proves his talents as a preacher to have been great and wonderful.—The testimonies of some eminent persons shall now be produced, in proof of his extraordinary eloquence and success.

An aged, excellent, and well-known clergyman, now resident in England, who has heard the greatest preachers in this country as well as in Wales, has often affirmed, “that he never heard but *one* Rowlands:” meaning that he far excelled all other ministers. The first time he heard him he was exceedingly struck with his matter and manner, though he was then but a lad. This happily led him to a serious train of thinking, which ultimately ended in his conversion.

The late pious and eminent E. Burn, of Birmingham, used to describe Rowlands' preaching as accompanied with *more* zeal, fervour, and animation than he *ever* witnessed. He often mentioned the following anecdote respecting him with great delight.—“I came accidentally,” he said, “to a place in Wales where Rowlands was preaching to an immense congregation in the open air. Indeed, I never witnessed such a scene before. O! the striking appearance of the preacher: his zeal, animation, and fervour were beyond description; and such effects descended on the

congregation under him, as never came within the sphere of my observation before!"—He said moreover, that Rowlands' countenance, when engaged in the work, was the most *expressive* of any he ever saw: that "it reminded one almost of an angel." It seems there was an uncommon, amazing brightness on his countenance, as he was engaged in his usual remarkable animated manner of preaching. Those striking words were thus verified in him, "He maketh his ministers a flame of fire."

An old minister now resident in London, who used to hear Rowlands in Wales, declares that it is impossible for any one that had not heard him, to have a conception of the amazing powerful effects that attended his ministry. "I knew," he says, "a gentleman that came upon some business from England to Wales, and happened to visit Llangetho when Rowlands was preaching there. Though he did not understand a word of Welch, yet his mind was seized with the *greatest* amazement, as he declared afterwards. 'I heard much of him,' said he, 'but it never could have entered into my heart to conceive of the mighty energy and power that accompanied his preaching. His words did fly like darts.'"

The same thing was certified also by Lady Huntingdon. Her ladyship was present when he was preaching a sermon in Welch. Another preached in English at the same opportunity:—a double lecture. She declared that the delivery of the Welch sermon, though she understood not a syllable of it, had far greater effect on her mind than the English, though it was an excellent evangelical discourse.

The testimony of the next respectable person will afford us a graphical description of Rowlands' extraordinary ministry in general, and the amazing effects of it on the great congregations. The Rev. John Davies, rector of Sharn-court, Wilts, who knew him well, and translated eleven of his sermons into the English language, gives the following most interesting account of him in the preface to that

volume, as a *most eminently successful* preacher. He represents this highly gifted minister—"As an eminent clergyman in the principality of Wales, who has been for near forty years a zealous and indefatigable labourer in the Lord's vineyard. He is still alive," he says, "and notwithstanding his advanced age, he is as active as ever.—Unembarrassed with worldly cares, and almost unconnected with the world, he lives above it, and is a striking emblem of primitive simplicity. His manner of life carries the mind many centuries back, and sets it down in the apostolic age. Such undissembled piety, and such unaffected integrity, are not the general characteristics of latter days. Wholly devoted to his Master's work, and treading in his steps, he goes about continually doing good. His audiences are very large wherever he preaches; and the stated number of communicants at the monthly sacraments, in his own church, is seldom less than two thousand, and sometimes more than four thousand.—His discourses are plain and practical: he does not affect a display of learning, or extensive reading; but his whole aim is to speak to the heart.—He draws all his arguments from the sacred oracles, not only as they are best adapted to the capacities of his hearers, but as they contain the only method of salvation for fallen guilty and helpless sinners. Knowing the wretched state of man by nature, he tries to rouse him to a sense of his danger by the thunders of the law, and the lightnings of Sinai. Deeply acquainted with the gospel scheme of salvation by Jesus Christ, he publishes the glad tidings with all the fervour and affection of one who experimentally knows their inestimable worth. He sometimes adds tears to his entreaties, when, after he hath displayed the unsearchable riches of Christ, he is inviting the miserable, the poor, and the naked, to come and partake of them. Yet, being convinced that no human persuasion can prevail with them to accept of a free and plenteous redemption, he, with earnest supplication, recommends them to the Spirit of grace, and

to his efficacious influence. And oh ! in what *rapturous* and *elevated* strains does he often perform this part of his office ! How are the congregations melted, borne down, and overcome, while the sweet and precious accents of the gospel drop from his tongue ! Having learned by happy experience that faith is a vital principle, wrought in the soul by the Spirit of God, he not only inculcates universal holiness of heart and life, as an evidence of genuine faith, but insists upon it as an indispensable meetness for communion with God, both in time and eternity. These various subjects he illustrates by pertinent scriptural allusions, and by similies borrowed from those objects which happen to be nearest at hand. This too he hath learned from the example of his blessed Master, who grounded most of his parables on some object that presented itself to the eyes of his auditory. The most squeamish critic and most flip-pant wit, if they understood his vernacular language, and could hear him deliver them with his grave and manly eloquence, carrying all before it like an irresistible torrent, would soon alter their opinion ; and if they could not, with Saul, when he was admitted among the prophets, catch his spirit, they would learn to admire and extol his productions. Blessed as he is with these endowments, can it be wondered that he is a *successful* preacher ? Accompanied as the word from his mouth is with uncommon energy from above, can it be thought incredible that so *many* thousands of souls should, under his ministry, be brought from darkness to light, and from the power of Satan to God ?" How remarkable !

Rowlands' amazing *successive* bursts of eloquence, overwhelming, under the Spirit's influence, the vast congregation, and thus *advancing* the kingdom of grace, shall next be set forth and attested by another respectable testimony. I heard the celebrated Griffiths of Nevern describing his extraordinary preaching in a very remarkable manner. He used, with great pleasure, to pourtray the public oratory of this great man sometimes as follows :—

"This great preacher, in his public ministrations," he would say, "resembles the gradual swelling and bursting of the waves of the ocean, when the wind agitates the bosom of the deep. The overwhelming power of the mighty influence of the Spirit in his ministry came on gradually, in manner like a wave of the sea, increasing more and more. He commenced his address calmly; but as he advanced, both his matter and manner increased in interest. His congregation, always immense in number, were most intensely observing him, with eyes like stars, and delightfully watching him as he was advancing in so noble and grand a manner;—their minds and feelings were carried along with him most sweetly and powerfully, being excited to a high pitch of religious emotion;—until at length his eloquence attained its climax, and then his preaching, under divine influence, would most nobly break forth, like the rising swell of the sea, and would overwhelm the great concourse of people in an astonishing manner. The intenseness of their feelings found relief in the same moment in a simultaneous burst of Hallelujahs and ascriptions of praise to the most high God. The preacher would then pause for a short interval, until the people had enjoyed the feast:—his voice indeed could not have been heard, had he proceeded. It was also necessary to permit their fervour to subside, in order to fit them for hearing the renewal of his discourse with profit. They would exert themselves to suppress their feelings as quickly as possible, as they were anxious to enjoy the rich repast set before them by this extraordinary and highly gifted ambassador of heaven. He would then commence another paragraph of his sermon, in a cool and deliberate manner, but gradually rising, like another wave of the sea, into amazing sublimity of ideas and warmth of feelings, the natural and genuine effects of evangelical views, and the Spirit's influence. These again, clothed with appropriate and suitable expressions by the teaching of the Spirit of God, generated similar feelings in his hearers. They were

hanging on his lips, and watching him with the most anxious and delightful expressions, for they knew well by his matter and manner, as well as by his language, what was coming on : his voice, his countenance, and his discourse gradually altering, and that in a wonderful manner, as he was advancing ; and when his evangelical and extraordinary eloquence arrived at its climax, it was most glorious,—it went forth like the bursting of another mighty wave. And the great mass of the people was again overpowered by their feeling, and again burst out in loud Hosannas to the Son of David. The attitude, voice, and gesture of this great man were at such times most striking, noble, and impressive. Every nerve in his face was in motion, and his countenance seemed to beam with radiance, like the sun in his strength.”—What a beautiful description ! O the noble, the great, the *successful* preacher !

A description of the warmth and power of Rowlands' eloquence, as arising, proceeding, and then overpowering the great multitudes, shall next be given.—The kingdom of Christ was greatly enlarged, by the blessing of God on this wonderful instrument.—These statements shall be set forth in the words, and confirmed by the testimony, of another worthy and popular preacher, the Rev. C. Evans, already mentioned. He sent the following account of Rowlands to the writer of this, through the medium of the Rev. T. Thomas, the excellent vicar of Carnarvon and Llanbeblig, addressing him thus,—

“ The Rev. T. Thomas, vicar of Llanbeblig.

I engaged, at the request of your friend the Rev. E. Morgan, who was amongst us lately, to give a delineation of that wonderful minister the Rev. D. Rowlands of Llangethro's manner of preaching. This I was willing to do, being now one of the oldest preachers in Wales, and having made enquiries often during my lifetime respecting Rowlands' manner of preaching. I greatly love the doc-

trines he delivered, and uncommonly admire the awakening nature of his sermons. Please to forward the following account to Mr. Morgan, if you think it worth while.

I am, Sir, glad to hear that you preach the gospel clearly. It is my sincere desire that the Lord would be pleased to give great success to your ministry for the conversion of sinners to Christ; and my most earnest prayer unto God is, that strength may be granted from above to you and every other minister of the gospel within or without the Establishment, to preach the word, and to build up the church in its most holy faith. May the Lord bless you with a long life, and make you very useful at Carnarvon. To gain people to be mere professors is a matter of small moment with me. That they should be regenerated, either in the Church of England or elsewhere, is the grand point. All gospel preachers are Christ's servants; and his kingdom, which is not of this world, is carried on by their ministry. I love all ministers that have evidences of the Spirit's influences,—confiding in Christ's bloody sweat and passion, his precious death and burial, and making this the ground of their acceptance with God.

Thus thinks an old minister on the brink of the grave, who is a well-wisher to every gospel preacher.

CHRISTMAS EVANS."

The manner and success of Rowlands' preaching.

C. Evans had the highest opinion of Rowlands' ministry, and used to speak of him in raptures. The following is the account of him which he kindly forwarded me through my friend.—"Rowlands' doctrine," said he, "was Calvinistic, according to the proper meaning of the word. His manner of speaking was sententious, and his expressions were neat, pithy, and sensible. His manner of preaching was peculiar to himself,—inimitable. Methinks I see him now, entering in his black gown through a little door from the outside of the pulpit, and making his appearance in it thus

on a sudden to the immense congregation. His countenance was in every respect adorned with majesty, and it bespoke the man of strong sense, eloquence, and authority. His forehead was high and prominent; his eye was sharp, quick, and penetrating; he had an aquiline or Roman nose, proportionable comely lips, projecting chin and rising a little, and a sonorous, commanding, and well-toned voice.*

"It was the general practice for some minister to read and pray before Rowlands made his appearance in the pulpit. He then frequently gave out with a clear and audible voice that stanza in Psal. xxvii. 4,† to be sung. Only one verse was sung before sermon in those days notable for divine influences. The whole congregation joined in singing the stanza with great fervour, yet doubling it but a few times before the sermon, lest the heavenly ointment would run over the vessels too soon. Then D. Rowlands would stand up and read his text distinctly to the hearing of all. The whole congregation were all ears and most attentive, as if they were on the point of hearing some evangelic and heavenly oracle. And the eyes of all the people were at the same time most intensely fixed upon him.—He had, at the commencement of his discourse, some stirring, striking idea, as a small box of ointment, which he opened before the great one in his sermon, and it filled all the house with its heavenly perfume, as the odour of Mary's alabaster box of ointment at Bethany formerly; the congregation being delightfully enlivened with the sweet odour, were prepared to look for more of it from one box after the other throughout the sermon.—Having thus roused the congregation with some uncommon thought, he would divide his text, and

* He was of the middle size,—strong constitution, and very nimble.

† "Un arch a erchais ar Dduw Naf,
A hyny a archaf eto,—
Cael dod i Dy yr Arglwydd glân,
A bod ám trigfan yno."

then proceed with the first division, bending his head down a little, as if to glance at his notes, on a piece of paper before him.*

"Now we are coming to the most difficult part of the description, because we cannot make a dumb image speak, or a dead man live. I will however borrow another similitude, in order to give some idea of the manner of his most energetic eloquence. It shall be taken from the trade of a blacksmith. The smith first puts the iron into the fire, then blows the bellows softly, making some enquiries respecting the work to be done, the horse-shoes to be made, the plough-shares to be steeled, and the coulter to be repaired: but his eye during all that time is fixed steadily upon the process of heating the iron in the fire; as soon as he perceives it to be in a proper and pliable state, he carries it to the anvil and brings the weighty hammer or sledge down on the metal, and, in the midst of stunning noise and fiery sparks, emitted from the glowing metal, he fashions and moulds it at his will.—Thus Rowlands, having glanced at his notes as a matter of form, would go on with his dis-

* "I saw one of his skeleton sermons," says Evans, "on the subject of repentance: it was very excellent, and somewhat in the following manner.

I. The meaning of repentance,—a change of mind with respect to God and man, the law and the gospel, sin and holiness, grace and works, life and death, heaven and hell.

II. God calling on men to repent:—this was the leading point in the ministry of John, Christ, and the apostles. This truth was heard and felt as Peter was preaching on the day of pentecost, and Paul in Psidia.

III. God graciously bestows repentance in the name of his Son Jesus Christ.—This is the golden pipe, through which all the streams of grace and mercy flow to the church. Peter says that Christ is exalted to give repentance and remission of sins to Israel. These are two blessings that proceed like twins, from the womb of the morning, election; or they may be considered as two ships towed together into the same harbour, by the cable of Christ's intercession within the vail."

course in a calm and deliberate manner, speaking with a free and audible voice ; but he would gradually become warmed with his subject,—and his voice became at length so elevated and authoritative, that it resounded through the whole chapel ! The effect on the people was wonderful ; you could see nothing but smiles, and tears running down the faces of all the people. Joyful exclamations were at the same time uttered by the vast assembly. And all this arose from the flame of his voice and the grandeur of his matter ; and his animation arose from the flame that was in the sublime thoughts which he delivered.—This first flame of heavenly devotion, under the first division, having subsided, he would again look on his scrap of notes, and commence the second time to melt and to make the minds of the people supple, until he formed them again unto the same heavenly temper.—And thus he acted six or even seven times, as some say, in the same sermon.

“ Rowlands’ voice, countenance, and appearance, used to change exceedingly in the pulpit, and he seemed to be greatly excited ; but there was nothing low or disagreeable in him, all was becoming, dignified, and excellent.—There was such a vehement invincible flame in his ministry as effectually dispelled and drove away the careless, worldly, dead spirit : and the people, so awakened, drew nigh, as it were in the bright cloud, to Christ, and to Moses and Elias. Eternity and its amazing realities were rushing into their minds !

“ There was very little if any inference or application at the end of Rowlands’ sermon, for he had been applying and enforcing the glorious truths of the gospel throughout the whole of his discourse. He would conclude with a very few striking and forcible remarks, which were most overwhelming and invincible ; and then he would make a very sweet short prayer, and utter the benediction. Then he would, full of perspiration, make haste out of the pulpit through the little door. His exit was as *sudden* as his

entrance. The vast congregation was left in a very heavenly frame, enjoying the light of the Lord's countenance, and magnifying his holy name with all the powers of their souls, and all this in such a manner as it is impossible to describe on paper.

"There was some difference between Rowlands and that wonderful man of God, George Whitfield.—When Whitfield's voice and words were of the sweetest and most attractive description, he was declining in the force of his matter. Whereas Rowlands was borne on high by his subject, which was most glorious and sublime when his voice was most exalted and high. (See *Charles's Life*, p. 260.)

"Wonderful things came to pass in the revival of religion, under the ministry of Rowlands, and Harris, chiefly.—The reading even of the text would at times strike the minds of the people, like lightning from heaven, and the sound of a commotion from the vast congregation, resembled the sound of a great thunder.

"I cannot think of Rowlands and his coadjutors but with the greatest respect. His companions in this great work were H. Harris, W. Williams, P. Williams, H. Davies; and latterly Jones of Langan and Charles of Bala. Another race of preachers came forth out of this school, who were partakers of some share of their spirit, and had some part of their mantle; such as D. Morris, W. Lloyd of Cauo, D. Jones of Pont-y-pool, a Baptist preacher, and many more.—Other great and useful men proceeded from the same school, such as R. Roberts of Clynog, E. Morris, E. Richards of Carnarvon, T. Jones of Denbigh, D. Davies of Mynydd bach, an Independent preacher, and the following clergymen, Hughes of Sychbant, Davies of Cynwyl, Williams of Lledrod, and Griffiths of Nevern.—It is with great respect I look upon every preacher that is adorned in some measure, in his ministry, with the grand doctrine of free grace, which Rowlands so powerfully and effectually preached, and also that is endued with a degree of his fiery

and heavenly spirit, whether he preaches in the Established Church or among the Dissenters; and I pray that God may speed and prosper him greatly.

"I recollect but few of Rowlands' compact and sententious expressions. He once said, with a view to thwart and prevent a discipline too pointed and severe, as follows:— 'The discipline of the gospel is like a golden hayrake, that gathers and draws all to it for succour and protection, and not like a fork, that *throws* away and scatters.'

"To prevent the ferret-like spirit that is in the churches, searching for faults to make them publicly known, (not to hide them as love is disposed,) he would address himself to such a person, by saying, 'Thou art a ferret, I knew thy brother, his name was *Ham*, he would not hide the nakedness of his father! What, consequently, had the vile expositor? A curse. Take care lest the same evil come upon thee.—Rather imitate those persons that would conceal a matter, and who are mentioned in sacred history; their names are *Shem* and *Japhet*. What did those men therefore receive for concealing? A blessing. Go and do thou likewise, and you shall inherit a blessing.'

"When a conceited man was examined as a candidate for admittance into the church, Rowlands said to the person that was conversing with him,—'In order to know whether he is a dog or a sheep, take hold of his tail; if he is one of the sheep, he will not turn upon you; but if he is a dog, he will.'—'Where do you meet with that in scripture, Mr. Rowlands?' said the vain man. 'Dog, dog, see he bites,' replied Rowlands.

"Rowlands was a star of the greatest magnitude, that appeared the last century in the principality, and perhaps there has not been his like in Wales since the days of the apostles.

CHRISTMAS EVANS."

-Carnarvon, October 20th, 1835.

Thus did this liberal and excellent minister draw the *picture* of one he greatly admired.—He has some time now seen him in a much more flaming manner, in the heavenly world : and there they will be, with innumerable myriads of glorified spirits, praising God throughout all the ages of eternity, for his great salvation.

Evans's allusion to the trade of a blacksmith, in his description of Rowlands as a preacher, is very striking, useful, and instructive, especially to ministers ; showing they should *feel* the matter themselves.—“The man does not beat the iron,” as he observed on another occasion, “in order to heat it ; for had it not been well tempered in the fire first of all, it would have been in vain to beat it. Equally useless it is for ministers to use the art of elocution, and force of vehemency, in preaching, unless the matter is *duly* and *suitably* felt and enjoyed in their own hearts.—Suppose the blacksmith were to put the iron in the fire, and scarcely suffer it, through inattention and haste, to become warm, but run with it to the anvil, and there attempt to beat and form it with hammers, when it is not tempered for such a purpose ; how miserable !—The fire in the meantime goes out, and the smoke and ashes fill the eyes of all. But the horse-shoe, plough-shares, and coulters, are not made.—Alas, how often are ministers found in this foolish and unsuccessful way, when preaching ! Heavenly unction should fill their souls, and holy fire should burn in their hearts, as they expatiate on their subjects. They should earnestly look for this warmth from the influence of the Spirit.”

CHAP. XI.

The means of Rowlands' success, under God's blessing.

HIS own natural talents, brought under the influence of divine grace, were productive of much good.

His *understanding*, as it has been already observed, must have been of the first order. It was very comprehensive, quick, and penetrating. His mental eye, under God's blessing, was so strong and quick, that he could penetrate into the *deep* and *glorious* things of God in the scriptures, with great *energy* and *swiftness*. Yea, those divine things were then as clearly perceived by his mind, as natural objects are by the bodily vision.—Such was Rowlands' knowledge of divine things, and so great the treasures of the gospel he possessed; that he seemed well acquainted with them when speaking of them in the pulpit or elsewhere.* He was compared by his friends, to show his great knowledge of the glorious riches in the house of his Lord, to a noble-

* "One of the few survivors who have heard Rowlands preach, is the venerable T. Jones of Creaton, who characterizes Rowlands' preaching as distinguished for *depth* and *fervour*. The following description of his sermons may remind some of our readers of another native of Wales, the late Mr. Howels, whose lot was to labour in London.—'He was at times,' says Jones, 'like those birds which dive under water for their prey, and having caught it, suddenly emerge again. I often thought of such birds while hearing him; for he sometimes went, as it were, out of sight, so that we could not exactly see or know what he was aiming at; and then he brought suddenly to view what he had been diving for, and set it forth in a few concise and expressive words, to the great astonishment and delight of his hearers. But as to its fervour, it far exceeded every thing that I have ever observed in any other.'"—*Record Newspaper*.

man's servant exhibiting his master's house to a company of strangers, politely conducting them from one splendid room to another, and so directing their attention to every thing worthy of notice as at once to delight and astonish them all.—He had knowledge both to perceive the deep things of God clearly and quickly, and also to make them *plain* to the most dull. He saw the point that must be gained in order to win and save the sinner; and he also perceived the particular incidents that might be subservient to that end. Indeed every feature and view in all the scenery around, every peculiar circumstance in the state and condition of the auditory, and every passing event there and in the country, were well employed by him in his sermons. How like his blessed Master, who frequently made use of objects that were near, to *illustrate* his subject.

Though Rowlands' congregation was immense, yet so particular was he in his address, that every one thought he was speaking *to him*, as the object of his love and solicitude. This required no small skill. He used his finger to aid his expressions in the work of remonstrating and convincing. The eyes of every individual were turned on himself at the tribunal of conscience, feeling the hand of the preacher searching and showing where to class himself. "The preacher who aims at doing good," says R. Hall, "will endeavour above all things to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in the crowd. At the day of judgment the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trump, will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, and his unchanging destiny; and, amid the innumerable millions who surround him, he will mourn *apart*."

Rowlands would not always make a reply when his opinion was asked in course of conversation on some difficult

subject, but he would in the next discourse clear up the point most satisfactorily. This was no small mark of wisdom and knowledge of human nature and things. He would frequently explain in the pulpit dark matters and controversial subjects, that troubled his neighbours, so fully and clearly, that they considered him almost as omniscient.

His mind was greatly improved by reading, meditation, and study. He was a very close and studious, as well as judicious, reader. He would always take the marrow and cream of the author. His friends used to compare him reading to a man eating a fish, taking the flesh, and throwing away the skin and bones.—He was a *very early* riser, especially when he was about his sermon: he rose as early as *four o'clock* in the morning. A friend said, that when he came to preach at their chapel of Gweinifor in Cardiganshire, as he usually did once in two months, he was up at four o'clock, and had his breakfast immediately; and that he then went out and walked in the wood, meditating on divine things, until it was about ten o'clock. And so intent he was upon his subject, that he would not speak a word even to his best friend, if he should meet with him in those walks of meditation and prayer, except it were to say, "How do you do?" The consequence was, that his mind was full of well-digested and excellent matter.

His *feelings* also, under God's blessing, were of great use in the work of the ministry. It is easy to perceive, from what has been already stated, that Rowlands was a man of very strong feelings. And they were directed by God's Spirit in the right way. Yea, Rowlands' feelings were exquisite in tenderness and sympathy, most powerful in love and zeal for what is good, and most vehement in anger and indignation against what is evil.—No wonder he was so successful a preacher, since he so deeply and suitably *felt* those things he so thoroughly and clearly perceived. His powerful and gigantic mind would not have been of so great use to him as a preacher, if he had not

possessed warm passions and tender feelings in a considerable degree. These greatly assisted him in his discourses ; they gave wings to his strong and well-digested ideas.

Rowlands' feelings were frequently *greatly* moved by *looking* on a ruined world. It appears that the weight of his commission with respect to the souls of men and the great work he had in hand, rested very much on his mind. Such indeed was his anxious desire for immortal souls, that he travailed in birth again for them until Christ was formed in them. Indeed his pain appeared like that of a woman in travail, as mentioned by St. Paul. Gal. iv. 19. Yes, he felt exceedingly for the souls of men. How feelingly he would address such words as these to a sinner, exclaiming, " O how distressed you would be, if only your dog were to be in fire for a hundred years :—but when you are told your soul is likely to be burning in everlasting fire, you, alas, feel nothing ; yea, you are quite unconcerned and very easy !" O how did his bowels yearn over dying men, going to the great judgment unprepared. He often shed bitter tears over sinners in the path to destruction. He participated in a great degree in the lamentations and sympathies of Jeremiah, as well as the faithfulness and zeal of Elijah. He used to wrestle very much with God in behalf of miserable sinners, before he addressed them. They frequently heard him bemoaning and sighing some time before he came to the pulpit.—The absence of the divine presence in guiding, teaching, and animating his mind in his preparations for the pulpit, was greatly felt and lamented. The great Griffiths of Nevern, who used to go to Llangeitho on sacrament Sundays, though so far, found Rowlands in bed one Sunday morning, to his great surprise. Griffiths went to him and asked him how he did. He replied, " Very, very painful ; I am not quite ready, I have nothing from the Lord to say to the people ! I was looking up for divine help in preparing my discourse all last night, and had no sleep !" Such were his concern and labour for souls.

"O get up, dear Rowlands," said Griffiths, "for the people are coming in multitudes." He was very uneasy indeed, but he continued lifting up his heart in prayer unto God for aid. Griffiths entreated him again to rise. Soon after that it dawned on his soul from above, and he said to Griffiths, "Go, my son, and begin the service, and I will be after you just now."—Griffiths said he came soon after him to the chapel, and that he went like lightning into the pulpit, full of the Holy Ghost and the heavenly treasure. He was not ten minutes in his sermon, said Griffiths, before the gracious influence came from above upon him and the vast assembly. The people were overcome with feelings the most keen and powerful; some were filled with intense joy, and others with the deepest sorrow.*

The effect of his animated ministry on the minds of his hearers was so powerful, that some of them were excited occasionally to such a degree, as before noticed, that they could not refrain giving vent to their emotion of joy, by leaping, like the poor man who was healed of his lameness at the gate of the temple called Beautiful.—His friend, the

* Another friend related that he witnessed Rowlands labouring under very great distress of mind, as he was preparing for the sabbath; and said that he spent the Saturday night in a sleepless, restless, and uncomfortable manner, not enjoying the enlightening and enlivening influences of the Spirit, and so not prepared to address the great congregation.—He at last prevailed on him to get out of bed on the sabbath morning to go in time for divine service; but he was obliged to support him every step on his way to the house of God! So feeble, weak, and heavy was he; he was like a person half dead! Thus he felt and sunk, having had no communications from his God for immortal souls, whose concerns hung so heavily on his mind.—The Lord graciously visited his servant as usual, when he entered the pulpit; and so astonishing was the change in him, that soon after he commenced the sermon he began to recruit, and the most extraordinary outpouring of the Spirit attended his preaching. He was like a flame of fire, and his words were like lightning. The great congregation was quite overwhelmed. They loudly praised God for a long time.

well-known Thornton, having heard various reports respecting these outbursts of feeling among the Welch, wrote to Rowlands, among other things, for some account of them ; intending, probably, to reprove the practice. Rowlands in his answer took no notice of this part of his letter. Thornton having thought it necessary to repeat the enquiry, Rowlands wrote thus to him,—“ We jump in Wales, it is true, but you sleep, sleep, sleep, in England.”—“ Very true,” said the kind and amiable Thornton, “ and they are more likely to be right than we are.” He never recurred to the subject afterwards.

The following anecdote may also assist us in forming some further ideas as to the intenseness and liveliness of Rowlands’ feelings in preaching. His son, the Rev. N. Rowlands, a very talented minister, happened once to be in Bristol with his father, and was requested to preach in some place of worship. He was not so much favoured as usual ; the sermon was cold and dead. His father, who was one of the hearers, was restless and very much distressed. When he entered his lodgings, he exclaimed to his hostess, “ Dead, dead ! ”—“ Who is dead, Sir ? ” she asked. “ All are dead,” he replied. We may perceive by this, as well as other circumstances, what an *exalted* idea he had of *feeling* in preaching, and what an *extraordinary* lively preacher he must have been.

Rowlands had a wonderful command over his feelings. It was not difficult for him to express freely and properly those things he so deeply felt ; yea, and in the delivery of them he was never embarrassed or overcome ! This can be said of but very few. But his words so impassioned flowed more freely, and his voice became more clear, penetrating, and melting.

Rowlands was *very* nimble, active, and quick in his bodily as well as mental movements. And no doubt these two parts of the man, being so well and suitably united by him that is wise and good in all his operations and works, had

a very happy and beneficial effect upon each other. His animal spirits being so very lively, aided in a considerable degree the warmth and force of his feelings in expression. What an *useful* preacher he must have been.—A heavy and dull body has a very hurtful tendency on an active soul united to it, especially when idleness and sloth are encouraged.

Rowlands' *delivery* may be considered, from what has been already said in respect of it, as having greatly contributed, under the Spirit's influence, to his usefulness and success in the ministry. It is very likely he paid attention to his delivery, and that he was glad of all directions offered him in this respect, as may be collected from his attention to Pugh's advice. But he was naturally an effective and eloquent speaker.—His countenance and gestures were very natural, commanding, and becoming, and no doubt contributed greatly to the full expression of his sentiments, and the deep feeling and emotions of his hearers. He was striking:—every feature of his face, every motion of his hands, every gesture, spoke to the eye, while every accent of the voice spoke to the ear; so that the most careless and thoughtless were fixed in their attention, however involuntarily. The character given of a German reformer is quite applicable to Rowlands, "*Vividus vultus, vividi oculi, vividæ manus, denique omnia vivida;*" that is, the countenance, the eyes, the hands, and all were vivid or animated.

His voice was of a clear, pleasant, penetrating nature; and it must have been of an amazing compass, as he was easily heard by ten, fifteen, or twenty thousand people. His delivery was singularly easy, unconstrained, and natural, ever varying and suitable to his topic; though there was not, as it is stated, any great body of sound in his voice. However it was never less natural than when he was most warm and animated. His utterance was generally impassioned and energetic, and his oratory was full of life. He would, according to the command given to the prophets,

"smite with the hand, stamp with the foot, and lift up the voice like a trumpet," which, judiciously managed, had a great effect. He never bawled or acted unbecomingly when most vehement. His style was at all times simple and powerful. His voice was of a most melting as well as clear and penetrating nature, in preaching even the terrors of the law, hell, and damnation, as we observed elsewhere; and this was long before he had himself been brought into the sweet liberty and melting enjoyment of the gospel. He was a complete orator. He was enabled, possessing a fine and vigorous imagination as well as a good voice, to paint and describe most successfully the scenes which he wished his hearers to feel, and thus he soon rivetted their attention most completely.

Rowlands' great aim was to enter and affect the sinner's heart. This he knew must be broken and changed. All the vigour of his thought, the quickness of his perception, the fire of his passion, yea, and the whole of his oratory, were brought to bear on the conversion of the sinner. He had no taste for any thing that would not, under God's blessing, secure this great point. We have already shown that his delivery had a wonderful tendency, under the Spirit's influence, to awaken even the most heavy soul, and to melt the most obdurate heart.—Rowlands was, like Whitfield, very remarkable for convincing and alarming sinners; and the description given by Southy of the latter, is justly applied by my friend Mr. Owen to the former.—"An ignorant man," said he, "described Whitfield's eloquence oddly but strikingly, when he said he preached like a lion. So strange a comparison convey no inapt notion of the force, vehemence, and passion of that oratory that awed the hearers, and made them *tremble*, like Felix before the apostle. Believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was fervent and melting

charity, an earnestness of persuasion, an outpouring of redundant love, partaking of the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart, which it pierced, and to heal it as with balm." Rowlands, like Whitfield, had the *greatest* assurance of the things he delivered, in his mind. They were so manifested to him, that the truth of them was most fully established in his heart. And the things that he heard, saw, and felt, were those he published so powerfully.*

The *motive* that influenced Rowlands in all his labours, was very pure and excellent, and no doubt contributed greatly, under God's blessing, to his success.—All his feelings, as well as all his mental powers, were directed to *one* object, the glory of God and the conversion of immortal souls.—The salvation of men was the grand subject that laid nearest his heart. Every thing else was of little consequence. "Whether bishops frowned, or his clerical brethren kept aloof, or mobs assaulted, or fools mocked, all was but as the foam of the waves, through which the unimpeded vessel was gallantly passing." This produced a general opinion that he was in earnest, and that he was right. All knew that he would show them no quarter, that no consideration of courtesy would restrain him in his labour of love, therefore all parties were prepared to take their appropriate stations !

His longing desire after the good of men prepared him to hazard every interest, to grasp at every opportunity in his way, to adapt his labour to every circumstance as it presented itself, and to feel most happy in his success in this great work. He breathed the spirit of the apostle, who did

* Though some ministers are very defective in point of delivery, yet they may, with great care and attention, improve in the management of their voice. And although many may not have that pleasant winning deportment in the pulpit, yet they may at least avoid slovenliness, awkwardness, or rudeness, and similar improper qualities.

not count his life dear to him, so that he might finish his course with joy, and the ministry which he received of the Lord Jesus.

The coming of the Lord was ever present to his mind, and the time between him and eternity seemed as nothing ; for the greatness of eternal realities was always before his eye. Neither the pleasant nor the afflictive circumstances even of his family could for a short time divert him from his great work. He lived only for one object : this *always* determined his mind and excited him to action. He felt most lively gratitude to his heavenly Father for the eminent success with which he was crowned.—Nothing tends so much to make a man useful as a single eye to God's glory ; without this all is vain.

Prayer is another means of success in the ministry, under God's blessing. Our concern for the awful state of souls, and strong desires for the glory of God, may be successfully expressed in prayer. The Lord grants a blessing, in answer to a hearty prayer, upon the word preached for the good of immortal souls. Rowlands was frequently most deeply engaged in prayer for the success of the gospel. It is said that he used to go, in the beginning of his ministry, to the tops of Eyron hills, to see the country around, and that he was in the habit of pouring there his heart before God in the most tender and earnest manner, for the blessing of the Lord on the word preached for the salvation of the numerous inhabitants of that extensive country, dead in trespasses and sins. And when he was returning home from one of his preaching excursions, and looking from a high mountain near his own house over a great part of the country near Eyron, his mind was exceedingly affected with the still awful state of it, and he exclaimed most feelingly, "Alas, alas, I can see not so much as one house where prayer is offered." And then he interceded for them by prayer to his heavenly Father in the most powerful and affectionate manner. He felt indeed most deeply

for those people. It is said that he was travelling once in company with some minister in view of the vast country in the valley below, and as he was conversing with him respecting the dreadful state of the inhabitants, he was much affected, and in turning the horse to take a fuller view of the ungodly country, he wept greatly; the tears were streaming down his countenance.—How pleasant is the following circumstance; he was viewing some time afterwards that vast country from the same place, but the aspect of things was quite changed, by God's blessing on the word, and the effect on his mind was very different.—“O! blessed be God,” he cried, “I see *no* house to-day in all that country in which some one has not raised an altar to the Lord God Almighty.” Here we clearly perceive how effectual was the prayer of a righteous man.

No one felt the necessity of divine influence for the success of the ministry more than Rowlands. Indeed he lived in the spirit of prayer, and he was always praying. No doubt God answered his prayer, and blessed him consequently with extraordinary success.—The following incident will, among many other things, show what was his usual frame of mind. It seems he had a vale to cross in his way to preach in a certain church, which stood on an eminence above the vale, opposite his residence. Many of the people having congregated at the churchyard before the time, were observing Rowlands descending the other side of the vale. But they lost sight of him when he began to ascend the side next the church. And as he did not come up by the time they expected, and service-time having passed, some of them went down the hill in search of him. They at length discovered him on his knees in a retired spot a little out of the way. He got up when he saw them, and went with them, expressing his sorrow for the delay, and adding, “I had, brethren, a delightful opportunity below.” This was afterwards made manifest in his sermon, being most extraordinary in power and effect.

What spirit those honoured men were of, that were the blessed instruments to revive the church! They were most eminent in prayer for the presence of their God. We are reminded by the above of a similar case in Scotland. A godly minister used, after the first service, to retire to a chamber near the church. Some noblemen having come from far to hear him, became impatient at his delay, and sent the bell-man to hearken at his door if there were any appearance of his coming. The man returned and said, "I think he will not come out this day at all, for I hear him always saying to another, that he cannot go, except the other go with him, and I do not hear the other answer him a word at all." The foolish bell-man understood not that he was dealing with his God.—Such instances are very delightful and encouraging, especially to ministers.—*History of Revivals.*

A paragraph from Charles's *Treasury* shall be introduced here, to confirm what has been said respecting Rowlands' endowments.—"There was dignity and grandeur," said he, "as well as every other excellency in Rowlands' ministerial gifts;—profound and grand thoughts, strength and melodiousness of voice, clearness and animation in exhibiting the deep things of God, to the great astonishment, awakening, and benefit of his numerous hearers."

Such a combination and union of so extraordinary endowments contributed greatly to render Rowlands a most notable and wonderful character. It is very seldom we meet with one that possesses such uncommon understanding, such flow of holy feelings, such excellent voice and retentive memory, and such exalted motives and prayerful spirit.—It was the Holy Ghost that endowed him with every qualification for the great work, and then made him, thus fitted, so useful and successful. His thoughts, so great and fervent, were, under the divine blessing, most influential over the hearts and lives of thousands. It was by the Spirit's influence that a most extraordinary tenderness, seriousness,

and majesty pervaded his sermons to arouse a sleeping world ;—that thousands were enabled to perceive distinctly the matchless excellencies of Christ, and the glorious perfections of God, under his ministry, also to soar aloft unto the ‘regions of uncreated light and beauty.’ The passions of thousands, by God’s blessing on the word, were released from the ‘bondage of corruption,’ and the ‘venom of the old serpent,’ and were thus prepared for glory.

That great success which crowned Rowlands’ labours, was then entirely owing to the peculiar favour and blessing of God. It is accounted for on the same principle which rendered the ministry of the first preachers so renowned, namely, the *divine agency*. If Paul planted and Apollos watered with success, it was “the Lord who gave the increase.” If a great multitude at Antioch turned to God, it was because “the hand of the Lord was with them.” If Lydia believed in consequence of giving attention to the things that were spoken, it was because “the Lord opened her heart.”—All those blessed ministers knew well that their sufficiency was of God, and that they could do nothing of themselves. Rowlands was in general in the same frame of mind, giving the glory of all his success to God, and acknowledging his own weakness. The depreciating thoughts he had of himself may be perceived by the following observations he made when a backslider had been pointed out to him, who had once been an eminent follower of his. “It is to be feared,” he said, “that he is one of *my* disciples, for had he been one of the Lord’s followers, he would not have been, most likely, in such a state of sin and rebellion now.”

Being sensible of the constant need of the divine influence upon his ministry, he sought it with the greatest earnestness, as it has been already observed. How often did he bow the knee to the God and Father of our Lord Jesus Christ, that he would grant him and his people the Spirit of wisdom and revelation. Ephes. i. 15—19. Such was his humility, his sense of his own nothingness and depen-

dance on the Lord, that he would, upon seeing such a vast concourse of people coming to hear him, frequently exclaim in prayer, saying, "O may the Lord have mercy on me and help me, a poor worm; yea, sinful dust and ashes." We are often reminded, by his spirit, of David's devotional aspirations and piety. Rowlands' heavenly-mindedness, great compassion for souls, and waiting on the Lord, were no doubt very conducive to his preaching so persuasive and effectual.

We will conclude this chapter with a quotation from Charles's *Treasury*, summing up briefly what has been so much dwelt upon,—the Lord rendering Rowlands' qualifications so beneficial and useful.—"From Llangeitho," says he, "did the fractifying streams flow over all the country in those blessed days. The sermons heard there, being repeated by many persons on their return, to the country people, and being related again by them to their neighbours, were wonderfully blessed; divine truth was gaining ground and spreading through all the country; many were consequently stirred up and induced to go and hear the extraordinary preacher at Llangeitho for themselves. Indeed the gifts and success of Rowlands were such, that the professors of this age can form no adequate idea of them. None but those that have heard him, can conceive any thing worthy of those wonderful powers and effects.—The authority, light, and splendour that accompanied his ministry were most extraordinary, and the effect of it on the vast concourse of people was equally surprising. The multitude, having heard a sermon or two from him, would go their various long and tedious journies with great gladness, praising God for his unspeakable gifts received at Llangeitho." How striking and remarkable an instrument! The blessings of salvation attending the ministry of this highly-gifted preacher were not confined to Llangeitho, but flowed far and wide over the country. And what endless treasures were conveyed through this extraordinary vessel, when he moved through the country on his grand commission!

CHAP. XII.

The excellencies and usefulness of Rowlands' private life.

HIS private life was suitable to his extraordinary public character. This may be concluded from what has been already said of him. What a firm and intrepid mind, what a kind and affectionate heart, and what a meek and humble soul, he possessed ! How entirely and delightfully was his heart engaged for the good of mankind, especially for their eternal interests. His thoughts, his words, his actions, seemed to be employed about nothing else but the well-being of man in time and eternity. Thus he was actuated in private as well as in public life.

A few notable traits in his private character, that are still recollected even at this distant period, shall now be introduced.

There was something exceedingly *intrepid* in his character, as may be collected from what has been already stated. Otherwise how could he lead and manage such a large body of people as the Welch Methodists, and form and conduct such noble institutions as the association and other societies ? How could he encounter and withstand such barbarous and dreadful persecutions, and how could he oppose and resist such torrents of heresies and hosts of bad spirits as poured into the church in his days ? He must have been a man of extraordinary firmness of mind, to confront and resist all these difficulties. As we think of his wonderful, strong, unyielding, and firm mind, in all these respects, we cannot but be amazed at him, and are even led to compare him with the great Luther. This firm, unyielding, and noble trait of character, was one of his greatest excellencies. No doubt the Lord had given a right direction to this as well as to his other natural endowments, and had endued him also

with strength and courage from above. Indeed there was something very powerful, dignified, and majestic in his very appearance. In consequence of his manly and exalted mien, and his moral and religious character, he had a wonderful influence over the people, such as no other person possessed in his days. Frequent opportunities occurred to render this feature of his character manifest, as already stated.*

There was moreover such an energetic vigour in his mind, and such forcible eloquence in his looks, countenance, and words, that he could breathe courage, under the Spirit's influence, into people even on the point of despair. How often did instances of this kind occur in his intercourse with spiritually convinced, wounded, and distressed persons. His words, so lively, energetic, and kind, conveyed life, strength, and vigour to them. This may be concluded from his public speaking, which inspired the most gloomy souls with joy unspeakable and full of glory. Some instances of his thus animating the dejected and the fainting, were of a temporal as well as spiritual nature.†

* Rowlands saw on the sabbath day a man behaving in an unbecoming manner near the chapel. He went to him immediately, and spoke to him in his authoritative manner, thus,—"Man, what! do you come to tempt God by sinning before his temple?" The man was so alarmed and terrified, as if a spirit had spoken to him from the invisible world.—It is scarcely to be conceived how commanding and powerful were his words and presence at all times.

† He met a funeral coming from a great distance in the country. The bearers were exceedingly fatigued and ready to halt, especially as the way was very dirty, and the weather very wet. He was coming towards them on his horse with great speed; and when he saw them weary and nearly spent, he cried out in his energetic manner thus,—“O Llangeitho lads take courage, you are near your journey's end.” They all felt instantly as if they were inspired with life and vigour: and one that was present said, that they were all evidently so aroused and awakened, and united as one man, as if they had been addressed by a voice from heaven. They went on the three remaining miles to Llangeitho with as much vigour, speed, and ease, as when beginning the journey.

No less remarkable were his *affection* and tenderness of heart. These kind qualities were particularly manifested in his conduct towards young ministers. His wise and excellent advice, given in love, proved most beneficial. They were invigorated and encouraged to go on, notwithstanding all infirmities, fears, and obstacles. Their trials and discouragements were peculiar ;—all the world frowning upon them, and up in arms against them. We shall notice some instances of his affectionate treatment of young ministers, one of them was the Rev. G. Griffiths of Nevers, already mentioned. His conduct towards him was that of a most kind father. He observed his peculiar ministerial gifts and great excellency with the warmest love and thankfulness. He felt no envy at the rising fame of this or any other young minister. He rejoiced greatly that God was raising up more instruments for carrying on his great cause in this wicked world. Rowlands one day addressed thus his young friend :—" My beloved son, I am very happy to perceive that you have met with the *vein*, the golden vein of the ministry ; take care that you keep to it, giving the glory to God at all times." He thus knew when to speak a word in season, and it was kindly and properly received by this young preacher. But he was very cautious, and even backward in general, to say any thing that was likely to foster pride. He never failed however in his tenderness to the humble and meek. It is indeed a great merey when young ministers meet with such an affectionate father in Israel to stir up, by the aid of the Spirit, the grace that is in them, in order to be more useful, faithful, and laborious. There is a vein indeed, a talent, in the possession of every minister of God, and it is their bounden duty to cultivate it. Those that are commencing their ministerial career, should seek such fatherly aid, and be most thankful for it.

The following most useful, appropriate, and excellent advice he gave another very popular preacher at the commencement of his ministry, encouraging self-devotedness to the

service of the Lord, and zeal for his glory. The judicious Rowlands was much pleased with this minister the first time he preached at Llangeitho, and gave him a little direction, as a brother in the Lord. The advice he gave him with great affection was this,—“Roberts,” said he, “I perceive that you will make a good apprentice in the ministry in the house of the Lord; there never was a young man engaged in any shop that needs so much fidelity as you, you must therefore take great care that you do not put *one* farthing of your Master’s money into your own pocket. Be sure that you put all into the treasury, the same as the shop-keepers put all they receive into their counters.” The meaning is, that notwithstanding all his apparent popularity and success, he should not be elated, nor take any of the glory of it to himself, but give it *all* to God.—Yet at the same time there was no pride, self-conceit, or a disposition to take something to himself, manifesting itself in the least degree in this young popular preacher. Rowlands knew very well how difficult it is for a faithful and successful minister to ascribe all the glory to him to whom it is justly due.—Roberts became a most extraordinary preacher, giving God the glory.—He, some years before this used to go with some persons from North Wales to hear Rowlands at Llangeitho. Some of the friends told him that they had a little man with them from the North, that delighted them greatly in repeating his sermons, and that in the most correct manner. Rowlands could not altogether believe them at first, until he heard him repeating one of his sermons. Then he observed, “You are the best thief that ever came to Llangeitho.”* Rowlands, recollecting this afterwards, and per-

* Rowlands appeared rather slow in giving his consent to the admittance of Roberts into the ministry, for when some persons were consulting him about employing Roberts as a preacher, he made the following reply,—“I think there must be a greater change wrought in this man, before he is sent forth to preach:” meaning, no doubt, he should be more experimental and spiritual.

ceiving his manifold gifts, was glad to set him on his watch against vain glory.—None resembled Rowlands so much in ministerial gifts as Roberts, especially in animation, fervour, and success ; but he was not equal to him in majesty, dignity, and richness of thought.

There was a young Dissenting preacher of the name of Gray, to whom Rowlands was very kind, and with whom he lived on very intimate terms of friendship. Gray, when he first came as a minister to Rowlands' neighbourhood, became so attached to him that he felt disposed to unite with him.* “You had better,” said Rowlands, “continue working that side of the mountain where you are, and I will go on here ; we may meet in time, undermining the kingdom of Satan :” meaning that their operations might be more useful by each going on in his own sphere, in the same great cause. Though Gray continued as the minister of the Dissenting chapel, yet in time he joined the Methodists, and preached frequently and acceptably amongst them. Rowlands had great confidence in him, as a very judicious, experimental, godly, and liberal man.

W. Lloyd of Cauo, one of the most popular preachers in the Methodist connexion, experienced great kindness from Rowlands, and had great cause to be thankful to him for his private advice as well as public ministry. He attended Rowlands' ministry the monthly sacrament Sundays,

* It seems that Gray heard Rowlands, in one of his excursions, preaching at Abergavenny, and that he received *very* great benefit under the discourse. — He did not know any thing about the stranger, but oftentimes wished and prayed that he might have the opportunity of hearing him again, as his sermon had been so much blessed to him.—He was in course of time led by God in his providence to a ministerial charge near Llangeitho. Some of the brethren told him when he arrived there, that they had no service the next sabbath morning, but intended going to hear a pious clergyman in the Church of England. Gray went with them ; and lo, to his great surprise and joy, the very minister he was so anxious to hear again, engaged in the pulpit !

though thirty miles distant, receiving very great nourishment and instruction for his soul. His spiritual enjoyment and improvement continued to the end.

More ministers might be named, even at this distant period, that were indebted to Rowlands for his fatherly kindness in several ways; but we must turn now to the consideration of the same excellency in his private character towards the sheep of Christ.

Rowlands' conduct was truly most kind and lovely towards all the humble followers of the Lamb, though he was so highly exalted, and his movements so decisive, quick, and expert. His manner was at all times peculiarly kind and encouraging towards the young and timid christian. The weak and the feeble had never any cause to be afraid of him, and to keep at a distance from him. O how kind and consoling was he to such as were in spiritual distress, seeing their need of salvation, and instruction in the ways of righteousness. These characters were most welcome to all the tenderness of his heart, to his most affectionate endeavours, and most benevolent care and attention. When he perceived they stood in awe of him, he would use such kind expressions, and manifest such humble deportment, as would induce even the most fearful to converse with him, open their minds, and unbosom their hearts, to him.

One instance of his remarkable kindness, among many others, towards the timid sheep of the flock, shall now be mentioned. It was in the following manner. After preaching somewhere in Cardiganshire, he was taken to a room that was near at hand, and where several respectable people were waiting to receive him. The door was shut after he entered in; but many poor women were left outside, while respectable persons were allowed to come in continually. When Rowlands observed that the poor people were shut out, he watched the door opening the next time, and went to it and called them in, saying, "O my good women, come in, I shall be glad to see you." And when they came

forward, he was very kind to them, and conversed with them in the most gentle, consoling, and edifying manner, which was truly gratifying to all. Thus in condescending to persons of low degree, he imitated in some measure the great Teacher.

There were many notable circumstances in his life, signifying his great kindness to the poor, with regard to temporal as well as spiritual things. But they cannot, alas, now, at this distant time, be perfectly recollected and correctly stated. There is however no doubt but that his faith was most fruitful and productive of good works and benevolent actions. Though his soul, his mind, and all his powers were entirely devoted to the work of the ministry, and constantly employed therein, yet he attended to the concerns and wants of the poor. His charities and acts of kindness towards them were considerable, frequent, and seasonable. For instance, he would contrive to send a vessel for a cargo of corn in those seasons when it was scarce and dear; and he would have it disposed of amongst the poor at the cost price, without of course taking any gain to himself.

Many and frequent large collections were made at his church, for various charitable purposes.—In talking once with his servant in respect of the collections made in their congregations, he expressed a hope that he contributed. He replied that he gave something on those occasions. “Yea, give,” said Rowlands, “what comes to your mind first; remember that is the right idea, the second thought often comes from carnal prudence and the evil spirit.” This is according to what the scripture directs, saying, “What thy hand findeth to do, do quickly.” If we hesitate and delay, kind thoughts will cool, and parsimony will gain ground; and consequently the opportunity for doing good is lost. Alas, how often has this been the case!

Another great excellency that appeared prominently in his character, is *humility* of mind. He had been experimentally learning this great subject of his heavenly Master,

by the teaching of the Spirit, for some years. Few have followed his steps who is meek and lowly in heart, so well and so closely as Rowlands. The following anecdote will show how little he thought of himself.—Sometimes he would travel on foot to preach at different places, being unable to keep a horse, as it was supposed. A female friend with some property, living at a place called *Bryn-y-Brain*, expecting him to come to her neighbourhood to preach, and knowing his wants, sent a horse to meet him; but the servant went the wrong way with the horse, and Rowlands arrived on foot in the night at the appointed place. When the good woman expressed her great sorrow that the man had missed him, he replied thus,—“Good Nel, I never saw myself *worthy* of any person coming to meet me, even *one hundred yards*.”—He was indeed an extraordinary instance of lowliness of mind. How remarkable the humility of men of such astonishing ability!

All the ways of the Lord are wonderful, especially towards his peculiar people and servants. The Lord's great kindness was most remarkable towards this his blessed ambassador, from the beginning to the end of his ministerial career. As he was advancing in years, he of course found some difficulty in moving about from place to place, on his all-important errand, with that ease and expedition he was used to do. Some help, under such circumstances, would be most acceptable. The Lord in mercy and kindness remembered his servant at this time, and provided in a most singular manner for his safe, easy, and expeditious conveyance through the country, for the propagation of the gospel of peace. His heavenly Father put it into the mind of some one to furnish this his ambassador with a carriage to convey him everywhere. This was a chaise that belonged once to the greatest miser in the country. The widow of this wretched man, having thought much of Rowlands' great and indefatigable journies in such a good cause, bequeathed to him this carriage in her will, that he might

thereby be enabled to travel more comfortably through the principality, to preach the word of God. This kind lady was Mrs. Griffiths of *Llan-yr-afonddu*.—Rowlands was in the habit of going in this carriage, the latter part of his life, to preach the gospel in various parts of the country. There was a certain village he was accustomed to preach in, as he went about, but no one was in the habit of receiving him there but a poor old woman. The heart of the respectable people being as yet unchanged. This woman, however, the first time Rowlands came in his carriage to the village, noticed it very much, and she, Martha like, became very thoughtful and concerned with regard to it. She also expressed some unusual anxiety and fears that the bed and the place were too mean and humble for such a person.—Rowlands, perceiving the improper state of her mind on account of the vehicle, addressed her thus,—“Hold your peace, good woman, I see you have more cause to fear receiving evil impressions by thinking of my carriage, than I have reason to apprehend any evil in consequence of your bed.”—It is very perceptible, by this and other circumstances, that he was kept by the Lord in a very humble frame of mind. And this gentle reproof to this poor believer, and his visits to her cottage on such occasions, remind us much of our Saviour’s visits to the house of Martha and Mary.

Rowlands knew that the value of the Lord’s people, however poor, is inestimable, and that their destiny is most glorious. He would own them as his most beloved friends on all occasions.—He was honoured at times with the company of persons of distinction. Some great folks whom he knew, came to see him one day, and he was disposed to manifest a little of his facetiousness towards them at the time. He told them, in course of conversation, that he could introduce them that day to the company of the king’s son. They were much pleased with this good news, and were very anxious to have the favour of such an interview.

At last Rowlands sent for a truly godly man, that was engaged in the field, preparing the ground for seed. The good man returned home by and by, and went into the house : he was desired to walk into Rowlands' room as he was. "Well," said Rowlands, when he made his appearance, "here is the king's son ; yea, a son of the King of kings, before whom all the kings and princes of the earth shall be gathered one day, to give an account of what was done in the body."—It is supposed that the circumstance had its desired effect, in leading these high persons to think better of the children of God, though poor and humble ; that they are even kings now in disguise, and that they shall be hereafter highly exalted. Rev. i. 6. To such the blessed voice of the Son of God shall be one day directed, saying, "Come, ye blessed children of my Father, inherit the kingdom prepared for you before the foundation of the world."—The holy angels count it the greatest honour to minister to these heirs of glory now in this world.

Rowlands' humility was as conspicuous and remarkable as his courage and kindness. Indeed when a man of firm and undaunted spirit is meek and condescending, it is very striking and notable. Surely there was no excellency in him more observable than his humility. He was as gentle as a lamb, in his communications with the holy servants of Jesus. He was really very insignificant in his own opinion ; and no one loathed and abhorred himself more than he did, especially when he prostrated himself before the throne of grace. No doubt the various trying dispensations he met with, had this most desirable effect of humbling him before the Lord. And the severe persecutions he went through, and the sad divisions and schisms that took place in his connexion, no doubt greatly contributed, under God's blessing, to mortify his affections to earthly things, and to make him low in the dust, waiting on the Lord. Also, as he was advancing in years, he was growing in this grace of humility. And as he was drawing near to eternity, he was ripening

in this as well as every other grace for glory. Indeed there is nothing more necessary for a state of glory than humility; for all the inhabitants there, from a sense of their nothingness, cast their crowns before the throne, in the greatest and most profound adoration. He, like St. Paul, gloried in nothing but the cross of Christ; and at the same time counted himself "less than the least of all saints."

Several anecdotes have been stated, in this as well as other chapters, showing his humility and condescension; may they be blessed to the reader, and induce him to follow such a good example. It was not an humility of a feigned, but of a most gracious and sincere kind, arising from a deep sense of his sinfulness and nothingness before a holy God. It was a humility worthy of a character exalted and dignified, as the ambassador of the most high God. It was however far from being mean, and like the degraded and crouching spirit of a slave.

Rowlands was greatly opposed to self-exaltation and applause, and every thing that seemed in the least to savour of selfish gratifications. He went so far in self-denial and humility as to object to his likeness being taken. However his old friend Lady Huntingdon sent her artist to Llan-geitho to take his likeness. This was at the close of his life, if not in his last illness. He was not at all pleased; he showed manifest disapprobation. "Why, Sir," said the limner at last, "should you object?"—"Why," replied he with great emphasis, "I am only a *bit of clay* like thyself." He was quite uneasy and uncomfortable all the time the artist was engaged in taking his likeness, to which he very unwillingly submitted, after much persuasion. He would now and then exclaim, "Alas, alas, alas, taking the picture of a poor old sinner; alas, alas!"—His countenance, by reason of his unpleasant feelings and distress of mind during that performance, altered and fell. And this is the reason his picture appears so heavy and cast down in the face. There is a better likeness of him; but it is not

known when it was taken, nor is it likely he was aware of it himself. It is intended to accompany this work with it. Though he had been so popular and useful, he continued to the end of his life humble and lowly. Indeed his old man appeared as if it had been greatly mortified and kept under; and the new man seemed to be in health and full vigour, looking for speedy admission, through the merits of Christ, to a better world.

Rowlands being *intrepid*, as well as humble, was able to endure hardship as a good soldier, to bear the heat and burden of the day, to withstand the frowns as well as the smiles of the world, and to stoop when obstacles were in the way. If a humble person has no courage, he is apt to be timid and slow, like Melancthon.—However, an individual may even possess those great qualities, intrepidity and humility, yet be defective in that most amiable and useful grace, *kindness*, without which all the rest are nothing. But Rowlands, as we observed, excelled in affection as well.—And as to *wisdom*, that which directs and governs all affairs, under God, was no doubt as conspicuous in Rowlands' private as in his public character. Calvin himself was not more sagacious. What a noble and useful person he must have been.

CHAP. XIII.

Rowlands' latter days were happy and useful.

THE life of Rowlands throughout consisted of wonderful degrees of peace, joy, and usefulness ; and his latter end was most delightful. Indeed such were his enjoyments, that he was ready to enter his heavenly rest as one ripe for glory. And no doubt he took a frequent view of the promised land as it were from the tops of Pisgah. Happy frame ! delightful and blessed state !

He confined his attention, in the latter part of his life, mostly if not entirely to that grand work of the ministry, preaching. It was very seldom that he would commence divine worship himself, either in public or private. He was then scarcely ever known to give out a hymn. His mind was almost wholly engaged on the subjects he had to deliver to the people. Indeed these divine truths were his meat and drink. O how heavenly, how spiritual were his enjoyments ! How far was he from sinking into earthly relaxation and spiritual sloth, like some when in the decline of life.

He was exceedingly blessed in his ministry wherever he went, even to the last. His amazing popularity did not decrease with his declining years : if any thing it was rather on the increase. No doubt the public opinion was much advanced in his favour. As people in general came to know his value and excellency, they could not but greatly admire and respect him. They must see that there never was an individual in Wales that had, under God, been so useful as Rowlands, especially in reference to the eternal welfare of its inhabitants. Misconceptions, prejudices, and misrepresentations gave way gradually, as the people saw

what the Lord was accomplishing by this servant, even the deliverance of poor sinners from eternal misery. Then they could not help lamenting their great folly and madness in opposing such a grand, benevolent, and merciful scheme. The idea and expectation of his coming to preach the glorious gospel in any district, was entertained with the greatest pleasure.

Though Rowlands thus made excursions through the country, even to the last part of his life, yet Llangeitho was always the grand sphere of action. It was here the tribes of the Lord came together in great multitudes from every part of the principality, especially on sacrament Sundays. Yea, the attendance was more large, serious, and delightful, towards the close of his important life, than at former times. No doubt the congregation of saints were advancing in experience and grace, like their most beloved and eminent pastor. And it is believed that his heavenly Father favoured him, in tender compassion, with unabating measures of those remarkable saving influences of his Holy Spirit unto the end of his career.

It is surprising that such a vast concourse of people should continue coming to Llangeitho, from every part of Wales, for upwards of fifty years, without weariness or diminution. The sermons delivered, and the blessings poured down, must have been extraordinary. It is very likely that there is no place in the kingdom, or even in the world, where so many people met together to hear the word, and for so long a time. Though so many thousands of people came together, yet none of them appeared light and trifling, not even of the young people; but all were most serious and sober in coming and going away. It seems there were many hundreds of horses, filling several fields, and tied to the hedges, as at a fair.—Another remarkable thing is this, that his great success was in the very place where he was bred and born. This is not a common thing. It is very seldom that the birth-places of remarkable men

are much benefited by their labours.—It is also well known that popularity attends novelty ; but at Llangeitho the same stated minister was, after so many years, as blessed and popular at the close of his life as at the commencement !

One of the four quarterly associations was always held at Llangeitho, as stated ; and though it is not the custom that the minister of the place where the conference is kept, should be one of the preachers, yet Rowlands, on account of his extraordinary abilities, was always appointed to preach one if not two of the sermons on the occasion. I shall, in confirmation of this, transcribe a part of one of Mr. Charles's letters to his friend, from his Life. It was dated 1783, and runs thus :—" I attended an association of the Methodists at Llangeitho, Mr. Rowlands' residence. There were at the association about twenty clergymen, and between sixty and eighty lay-preachers, though not all in the connexion. You may suppose how glad I was to hear once more the old grey-headed Elijah proclaiming the deep things of God with a pathos, perspicuity, and energy peculiar to himself. I heard him twice, and three clergymen besides, and also several lay-preachers, endowed with excellent gifts. Preaching began on Saturday, and lasted till Wednesday morning ten o'clock. I shall add no more, but that it was good to be there." Doubtless thus he was engaged at the other associations. None were to be compared with him on those great occasions. It is said that however excellent the preacher before him was, Rowlands would in ten minutes deliver such substantial, weighty, and glorious things as greatly surpassed all that had been previously set forth, and had far greater effect on the people. Surely the Spirit of the Lord must have honoured him with divine influences in an extraordinary degree.

Llangeitho has indeed been highly exalted, by reason of extraordinary blessings from heaven ; and the savour of religion has been remarkable there, even since the days of the venerable Rowlands. Though it is a small village, and

thinly inhabited all around, yet no less than five hundred members belong at this time to the Calvinistic Methodists there. Many of the people that were in the habit of going from great distances to Llangeitho on sacrament Sundays, did not take those journies after Rowlands' days, but received the Lord's supper at places of worship near their homes. However, no less than fifteen thousand persons congregate, even at this time, to hear the word of God preached in that place, when an association is held there. How blessed a spot then has Llangeitho been! The inhabitants of those parts must surely declare, "The lines have fallen unto us in pleasant places." Psal. xvi. 6.

Rowlands had been sometime unwell the last year of his life, but he was not however hindered from preaching: he was even to the last able to go on in his ministry at Llangeitho, though he scarcely went any where else. It seems that it was his particular wish to go direct from his work to his everlasting rest, and not to be kept long on a death bed. His heavenly Father, in tender compassion, was pleased to grant his desire in this as well as other respects. And when his departure was drawing nigh, he had some pleasing idea of it. One of his relatives kindly transmitted to me the following account of this circumstance, as well as of his happy frame of mind in the contemplation of the near approach of his departure.

"My father made these remarkable observations in his sermons the two Sundays before his departure: he said, 'I am almost leaving, and am on the point of being taken from you. I am not tired of the work, but in it. I have some presentiment that my heavenly Father will soon release me from my labours, and bring me to my everlasting rest. But I hope that he will continue his gracious presence with you after I am gone.'—He told us, conversing on his departure, after worship the last Sunday, that he should like to die in a quiet serene manner, hoping he should not be disturbed by our sighs and crying.—'I have

no more to say,' he added, 'by way of evidence of my acceptance with God, than I have always stated :—I die as a *poor sinner*, depending fully and entirely on the merits of a crucified Saviour for my acceptance with God.'—O! the serenity and calmness that attends simple reliance on Christ. That state of peace and joy which he experienced in his life-time, did not abate or fluctuate at the end ; but, if possible, grew more clear and solid, as he was more fully and simply looking unto Jesus, the author and finisher of his faith, and resting and dwelling on his merits for all his spiritual enjoyments and everlasting salvation. Those that know the Lord in his saving mercies in their life-time, shall not be forgotten and abandoned by him in their dying moments and time of trial. The proud Cardinal Wolsey knew so much as this, when dying in a miserable state in Leicester Abbey. "Oh," he cried with a broken heart, "had I served my God as I have done my king and my country, he would not have forsaken me now."—Our God is unchangeable in his love, and never manifests himself so much in mercy and compassion as in the time of need.

This account of Rowlands' delightful and happy frame of mind on his death bed, *relying* on the word of God, reminds us of an observation of an eminent writer on the subject of support in death. "It is most instructive and interesting," says he, "to see how minds of the largest grasp, and mightiest power, when they come to this hour of trial and final decision, have recourse to the same simple elements of divine truth that are the springs of peace to the very weakest of the 'babes in Christ!' I have been mightily struck with this, in the biographies of some of the most distinguished of our modern divines, of Fuller, of Hall, of Mc All. Look to the terms in which they express the ground of their everlasting hopes ;—they are the very same in which Poor Joseph expressed the ground of his : 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners,

and why not Joseph ?' The perfectly child-like submissiveness with which master minds in Israel have avouched their reliance on the most rudimental elements of the truth, is among the marks of its divinity. It shows that in the one point of need, in which all are alike, and which in all cases equally the gospel is intended to meet, the adaptation of means to end is perfect."—*Wardlaw's Life of Mc All.*

O how blessed are his children, who are able to say, in their greatest trials, even in their dying agonies,—“Though my flesh and my heart faileth, yet God is the strength of my heart, and my portion for ever.” Psal. lxxiii. 26. This was peculiarly the case with this eminent servant of God. His manner, appearance, and expressions on religious subjects, indicated his happy frame of mind in all his illness. He made use of some Latin expression with great warmth and fervency many times one night in his dying state. He was asked the next day what the expression meant: he replied, it signifies, “God with us.” O how gracious and faithful is our God; how true to his promise, “I will never leave thee nor forsake thee.” This venerable father could fully testify, “Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.” Psal. xxiii. 4. What consolation and happiness did this old saint enjoy on the borders of the promised land, the heavenly Canaan, which he often viewed with gladness, in his ministerial career. There he is now *with* God, seen in his ineffable splendour and glory, without the least possibility of any thing to mar or to interrupt the transcendent unspeakable enjoyment of bliss throughout all the ages of eternity. There is no sin to separate, no cloud to intervene between the blessed and their God. Here below, even the most holy have to lament the evil of sin, though their heavenly Father is with them. And there are no wounds, pains, or sorrows in the eternal world. It is a state of perfect holiness and happiness, and an eternal sabbath with God and the Lamb. All tears are wiped away in that

glorious world. Even the glory of God lightens that most grand city for ever and ever. Rev. xxi. 23.

We cannot do better here than use his own words when expressing his feelings on the all-important subject of entering eternity.—“Be our allotment here,” said he, “ever so afflictive and uneasy, we can lift up our eyes to the hills from whence cometh our salvation; and can, amidst our sorest conflicts, even of death, say, “Yonder is my home: here I am only a pilgrim, and it signifies little what hardships I shall endure by the way, during my passage through this dreary wilderness, when this short winter day shall so soon end in a long eternal day of rest and happiness. My crown is almost in view; I will therefore maintain the fight unshaken against a host of corruptions,—strong in the Lord, and the power of his might; that being refined from all my dross, and made white in the blood of the Lamb, I shall dwell for ever with the God of my salvation.”

The great, the important hour, had at last arrived, that was to remove him out of this world;—him that was the greatest blessing Wales ever had! Now he is no more here: how certain and awful is the work of death! But the Lord that gave him lives for evermore, and his years have no end. Rowlands departed this life, full of love, the element of glory, having Christ the hope of glory in his heart. This happy event took place in the seventy-seventh year of his life, on Saturday, September 16th, and in the year of our Lord 1790.—It seems that his illness became dangerous on the previous Friday; and the next day, Sep. 16, instead of preaching at Llangeitho as usual before the sacrament Sunday, he took his flight into the world of glorious spirits, commencing the anthem of their praises, that will never end,—resting from his blessed works here below. He laboured most diligently and successfully in the Lord's vineyard about fifty three years. His death was also very useful and edifying. His heavenly Father was glorified by the manifestation of his graces, and manner of dying.

The following account of his death is taken out of a Welch magazine, called *Goleiad Cymru*.—"Mr. Rowlands lived about fourteen years after his sermons came out, and died in the vicarage of Llangeitho, Sep. 16th, 1790, and in the seventy-seventh year of his age. He was in the full possession of his faculties, and able to proclaim the *name* of his Redeemer to the last, to the great astonishment and edification of all that attended his ministry. The day he died was Saturday, when a great multitude of people had come together for their spiritual good, being the day of preparation for the Lord's supper, expecting he would be able to address them as usual on that all-important subject. But a messenger, after the service had commenced, came from the vicarage with the sad tidings of his death. This information was presently made known to the congregation, which overwhelmed them with grief, so that they could not go on with the worship. The people went away in haste to make the painful news known."

The joy his precious soul entered upon immediately, is unspeakable; and we may well take a glance of it here, as held forth before us in scripture light. It may make us wish and long to be with those servants of the Lord, gone before.—The felicity of the saints above is an inexhaustible ocean! "Is not the fountain of life deep? O men and angels, is it possible you should ever make it dry? Is it possible that you can draw so much that less should remain behind?—What infinite springs of sweetness and consolation lie hid! Dig farther and deeper *for ever*, and still you shall find new springs; still there will remain as many hidden as at the first! For what can exhaust infinite, uncreated sweetness?—Are not their delights then infinitely various, and renewed every moment? Infinite perfections will be more and more seen! There will be new and endless expressions of the excellency, glory, loveliness, and kindness of Him that sits upon the throne and the Lamb! These overflowing tides of love, joy, and rapture shall for

ever swell higher and higher, *without* ceasing, (not as at Llangetho.)—To all eternity we shall be ever changed from glory to glory, and shall ever ascend higher and higher! The faculties will be more and more clear and vigorous, and the discoveries more and more wonderful and enrapturing."—But O the bliss of ministers that have been exceedingly useful, like Rowlands. It is indeed beyond description. Even the felicity of a common christian will be inexpressible.

The following remarkable incident may give some fairer idea of the joy of ministers, on meeting their people in heaven.—A stage coach passing over a bridge which gave way, was precipitated with the passengers into the stream beneath. They consisted of a lady, a gentleman, and a child. The gentleman succeeded, by great exertions, in rescuing the child, but its mother was drowned. As the same gentleman was some years afterwards relating the incident, and describing the scene, a young lady who was present, was observed to listen to the recital with great eagerness and emotion, and as soon as the gentleman had concluded, she exclaimed, throwing herself into his arms, "I am the child; and never till this moment have I known my deliverer, nor have had an opportunity of thanking him!"—But O how much sweeter will be the meeting of a minister in heaven, with those rescued through his instrumentality from the overwhelming flood of eternal destruction! O how many will look unto the exalted Rowlands in heaven, with peculiar feelings of gratitude, and will most lovingly call him their father. With what joy and gladness will he stand at the last day before the throne, with the great multitude of his spiritual children around him, saying, "Lo I, and the children thou gavest me." O the bliss of such men! We read, "They that turn many to righteousness, shall shine as stars for ever and ever." Dan. xii. 3.

The departure of such an extraordinary, useful, and active minister, must be a great deprivation, and consequently

must be most keenly felt. The distress at his death is not easy to be conceived. His spiritual children, and thousands more, wept most bitterly on account of their unspeakable loss. Great was the lamentation after him throughout the principality. It is the same distress as tender children feel for a most beloved parent. They had indeed great reason to love him. Consider his *preeminent* usefulness, his *incessant* labours in every part of Wales, and you will acknowledge that the stroke must have been very deeply and generally felt. It is indeed impossible to form an idea of the grief that must have been experienced at the removal of such an extraordinary character. He had been the means, as has been observed, of rousing Wales out of its awful and death-like sleep, and communicating to it life, and vigour, and beauty ! There is no worldly benefit or benevolent action that will bear in the least to be compared with such amazing works as those of Rowlands ; and his labours, under God's blessing, may continue in their efficacy and influence to the latest generation. The stamp of eternal felicity is on them all.

Rowlands' fame had gone, long before his departure, far beyond the limits of the principality. The following excellent testimony was given of him in an English newspaper, even in those dark and persecuting times ; I mean the Shrewsbury Chronicle.—“ Friday, September 22, 1790. On Saturday last, died, after a short illness, in the seventy-seventh year of his age, the Rev. D. Rowlands of Llan-geitho, Cardiganshire. He was one of the most laborious ministers of the gospel in the principality of Wales ; and his death will be sincerely lamented by a *very* numerous and pious congregation, who attended his ministry.”—The following additional account of Rowlands appeared in the same paper on Nov. the 5th the same year :—“ The Rev. D. Rowlands was chaplain to his grace the Duke of Leinster. His indefatigable labours in the work of the ministry, for more than fifty years, were crowned with very extraordinary

success. In his life-time, primitive simplicity and unaffected deadness to the world were strikingly exhibited. His astonishing abilities as a preacher can only be conceived by those who heard him. Besides his very numerous stated hearers, thousands from all parts of the principality occasionally attended his ministry, who with inexpressible grief now lament the departure of this burning and shining light."

It is impossible to form an idea of that very high esteem the church of God entertained for this eminent minister. Her feelings of grief at his departure bespoke how greatly she was attached to him, and how highly she valued him. The lamentation had spread all over North as well as South Wales. The young as well as the old, the high as well as the low, felt most deeply on the occasion, in every part of Wales, especially among the people of God in every denomination. An eminent minister of Christ in Wales says that he was greatly and most painfully struck, when he first heard of Rowlands' death, though he was then but young and perhaps unconverted, and at a great distance from Llangeitho, where Rowlands resided; I mean the Rev. John Elias of Anglesea. The following is a letter from that minister to me, respecting Rowland's departure, and his great grief on the occasion. He introduces the letter with reasons of his knowing so little of Rowlands' life and ministry. It was written in Welch; it is difficult to translate that language into English, so as to manifest its excellencies. The English language has neither strength nor fulness enough to convey all the fervour and beauty of the Welch. It is no wonder then if full justice cannot be done to this excellent letter. The same remark is applicable to Christmas Evans's letter, and other pieces already translated. Elias's letter runs as follows:—

“Bron, Sep. 21st, 1837.—You asked me to give some account of the Rev. D. Rowlands. I am sorry I cannot; for I was not born in time for that. I was only sixteen years of age when Mr. Rowlands died. But though so

young, yet I still recollect in a degree the effects or impressions the news of his death had upon my mind.

“There were no signs of godliness in my parents when I was a child, which was a disadvantage to me, and consequently I was not acquainted with the celebrated men of that time. But my grandfather was a very moral man, and used to be an attentive hearer in the Established church,—to read a great deal of the bible, to maintain family worship, and to respect all good men. He took great delight in me when I was a little child; and he taught me to read the bible soon after I was able to learn. He set before me the evil of many sins, and also endeavoured to instruct and to lead me in the old good way. Moreover he was an instrument, under God, of great benefit to me, and the means of keeping me, even from my childhood, out of many evil ways. He used to say a great deal to me of the bible, and also of what he knew of the great men that lived in that age, but especially of Rowlands. Though my grandfather was a strong Churchman, yet he respected good ministers that preached out of its pale. This produced in me a strong desire to hear some of the eminent men he used to mention to me.—My grandfather would accompany me in the afternoon, after coming out of the church, to hear some of the travelling preachers: consequently I had great delight, when very young, to hear sermons, and the Lord was pleased to work early on my mind. I used to walk many miles, in order to attend the preaching of good ministers that were in the habit of coming from South to North Wales. I generally felt a very strong inclination to go to Llangeitho to hear Mr. Rowlands, for I frequently heard much of him; persons even in my country went often to hear him, though so very far. It was reported that he was an incomparable preacher, and that some wonderful light and power from on high attended his ministry;—that some hundreds used to travel from all parts of Wales to hear him at Llangeitho, and that they received wonderful

blessings and impressions under his gospel sermons ; so that hundreds, after hearing him publishing the glad tidings of great joy, went different ways homewards rejoicing greatly. The truths he preached were a rich delightful feast to them on their long and tedious journies to their several habitations, and they were so supported thereby that they never complained of weariness or fatigue, though they were so long on the road.

“ Mr. Rowlands was so old in my time that there was no likelihood of his coming any more to North Wales, and I was so young that I could not think of travelling so far as Llangeitho then, being about eighty miles distant ; consequently my mind laboured under great difficulty and distress in that respect. Yet I purposed, when I came a little older and stronger, I would go to Llangeitho, believing and expecting I should receive some wonderful things by hearing him. But at the time I was indulging the thoughts that I should be presently strong enough for the journey, I went one sabbath day to Pwllheli to hear a sermon in the Methodist chapel ; but being there too early, I turned to a Dissenting chapel, opened for divine service, to wait the time. The Rev. B. Jones, minister of the place, was preaching there that morning. His text was, 2 Sam. iii. 38, ‘ Know ye not that there is a prince and a great man fallen this day in Israel ? ’ He said, after reading the text, that the cause of his taking that portion of scripture for his subject, was the sad information that the Rev. D. Rowlands, who was a prince and a great man in the Israel of God in Wales, had fallen lately by the hand of death ! This unexpected news affected my mind wonderfully, and that to such a degree that I knew not what the good man said further upon his subject. Though I was but a lad sixteen years old, yet I wept a great deal, thinking I should never see nor hear the celebrated Rowlands. My intention of going to Llangeitho was very strong, and my expectation of receiving some great blessing under him was ardent ;

consequently my disappointment was great, and my grief inexpressible. But it is well for me that the Lord could communicate grace and blessings through other instruments.

"You perceive then, dear Sir, that I have no advantageous grounds to say any thing of that notable servant of God, and most useful instrument for good in Wales. I have however been conversing with many old people that often heard him. I concluded, from their relation of his wonderful sayings, of their own deep experience occasioned by his preaching, and of the remarkable serious attention of multitudes under his sermons, that he must have been a wonderful messenger in the hand of God, and most suitable for that dark and ungodly age.—There were many things above the capacity of human nature, visible in his ministry: very extraordinary light and power attended his preaching, such as we of this age cannot comprehend. Indeed the Lord performed great and marvellous things by him in Wales. O that our God would be pleased to bestow the gifts and qualifications of this great man, as well as his lively and evangelical spirit; on this degenerate age."

Thus wrote one that has been peculiarly blessed in Wales, and has witnessed and observed very powerful operations of the Holy Spirit on sinners under the word of God; yet he thinks, by what he heard of Rowlands' ministry, that we cannot properly form an idea of the effects that generally attended it.

Rowlands' *employment* now is, praising God with all his might, without ceasing. His aim in general, here below, was to show the nothingness of man, and the glory and greatness of God. I recollect one observation of his on this subject, related with great pleasure by Jones of Creaton. "Rowlands," said he, "in order to show his hearers that all the christian's endeavours terminate in the glory of God, made use of the following similitude. Behold two drops of water coming down, according to their method, from the

top of a mountain. Ask them, where are they going? They will tell you, in their language, we are going *towards* the sea. Follow them down the hills, and you will see them, as two rivals, making haste for the ocean. They enter, after a long movement, a small rivulet, and then they proceed with a great rapidity down the stream, until they empty themselves into a large river, and there they go still, mixed with a larger body of water, for some miles. But they enter at last the immense ocean, for which they travelled so far, and there they are completely swallowed up and lost in the great deep for ever! How delightfully and sweetly," he exclaimed, "does this set forth the believer *ending* his journey in the everlasting *ocean* of love and glory! It is indeed a most exact picture of a child of God on his pilgrimage. Look at him at the commencement of his journey, and all the progress of it, and you will perceive that his aim was the glory of God, and arriving safe in that world where there is nothing but praising God. On he goes, and nothing can hinder him! He is born from *above*, and ever since that memorable event, he is a pilgrim and a stranger here in the wilderness. He moves daily towards his home, and draws nearer and nearer continually with many a fellow christian. They strive together and press towards the mark for the prize of the high calling of God in Christ Jesus. But their aim is not to *outstrip* each other for vain glory, but to serve the Lord and to glorify him, and to *arrive* at the ocean of glory and love, where they shall be with the countless myriads, praising and magnifying God for ever. They were sore let and hindered here below in their journey, by the remains of sin and selfishness; but not the smallest particle of it, to their unspeakable joy, shall be known or felt there throughout the whole revolutions of eternity!"

Rowlands used to say in his last days, that he had been endeavouring to learn four lessons, all the time he was in
-1 and service of the Lord, but notwithstanding

that, he was yet but a very dull and imperfect scholar in his old age. They were the following truths :—

“To repent, without despairing ;
 To believe, without presuming ;
 To rejoice, without levity ;
 To be angry, without sinning.”

This eminently godly minister used to say, that a legal spirit in a christian may be compared to his shirt, being the first thing he puts on, and the last he puts off.—This legality had nearly proved fatal to him in the commencement of his ministry. He had then been unhappily reading some author on christian perfection, a thing suitable to his natural depravity, which of course misled him, giving him legal views ; but he came, as we observed, to see divine truths clearly : and although no cloud was permitted to darken his mind during all his life-time afterwards, yet the remains of this legality was grievously tormenting to him all his days, and remained in its hostile operations and influence to the last, as he said. No doubt this was his sad complaint and cry, like St. Paul, “O wretched man that I am, who shall deliver me from the body of this death ?” At the close of life he put off, to his unspeakable joy, the dreadful evil that did cleave to his heart, and tormented him so long.

Though Rowlands departed this life many years ago, yet his memory is sweet and precious in Wales to this very day. And that large connexion that took its rise under his ministry, partakes in some degree of that energetic spirit that distinguished him.* The example of great men and leaders

* Many in the connexion are well-disposed, like Rowlands, towards the Church of England. I know of none among them that manifest a bitter spirit towards their old mother, the Established church.—It is my opinion that this body of christians will, in time, coalesce with the church, or at least act on friendly terms with it. If a few objectionable expressions were removed out of our church services, especially those for baptism and burial, it would tend greatly to make the church more respectable and lovely in the

in religious denominations, has a great effect on their followers; especially what appears notable and striking in them. Most such men have some peculiar excellencies. Wesley, for instance, was remarkable for activity, punctuality, and order; and these excellent qualities seem to be instilled into his connexion.—Amazing was the effect of Rowlands' ministry on those connected with him, and the principality in general; it had the power of assimilating them in a considerable degree to himself. His coming down like a burning fire from heaven into the dead cold mountains of Wales, was so very extraordinary and effectual, that it kindled religion into such a flame, under the peculiar blessing of God, that it has continued burning until now, especially among his followers. The ministers in that connexion are still the most rousing and animating preachers in the principality. Animation in religion is the life and soul of these people. They enjoy so much of the presence of God in the means of grace, that it makes their heart leap for joy. It seems impossible they should be happy without animation and fire.

mind of all real christians. I am glad that a petition was made lately to parliament, by several respectable clergymen and laymen, for this purpose, stating that in some parts of our prayer book, especially in the services for baptism, for ordination, and for burial, some words and phrases are of doubtful signification, and otherwise liable to misconstruction; so that the alteration of them has become requisite or expedient, and will cut off occasion of cavil against our liturgy.—No doubt it will take place in time.

APPENDIX.

HAVING a few pages to fill up, I thought I could not do better than to allude, by way of further explanation, to a point or two apparently singular in the connexion of the Welch Calvinistic Methodists. I mean *jumping*, accompanied by loud expressions of praise, during public worship. The fairest way, in this respect, is to let them speak for themselves on the subject; and for that end I will make extracts out of their History, as follows:—

“Our object is not to endeavour to convince any with regard to its being a *necessary* part of the worship of God, but merely to explain its nature. Jumping is the effect of *great joy*; and, excepting in the particular of praising God aloud, is minutely, though unintentionally, thus described by Walker, a standard author, in his Elements of Elocution. He says, ‘When it (joy) is sudden and violent, it expresses itself by clapping the hands, raising the eyes toward heaven, and giving such spring to the body as to make it attempt to mount up, as if it could fly.’ p. 337. It appears that this *religious* practice is often mentioned in scripture: as 2 Sam. iv. 16. Matthew Henry has an excellent note on this historical fact. Also Lam. v. 15. Psal. cxlix. 3. Acts iii. 8. Luke vi. 23. It is said, in commendation of the fine feelings of a statesman, when he was informed his Bill for Emancipating the Slaves had passed through Parliament, he actually jumped off the ground, clapped his hands, and loudly exclaimed, ‘God be praised.’—And shall the Welchman be blamed, if he jumps for joy, when the Holy Ghost reveals to him a way of escape to his own soul from the *fetters* of sin, and from the *power* of the destroyer? Would it be strange to hear that a prisoner, under sentence of death,

thus gave vent to his feelings, when his sovereign sent him a free pardon?—Neither is it to be wondered at, that those who have already been liberated from the errors of Druidism, and afterwards from the superstitions of Popery, when they now again see a Saviour ready, willing, and able to save them from the jaws of *eternal* death, should thus testify the genuine feelings of their bosom.—Moreover, who that has frequented the Public Meetings of the *Religious Societies*, has not heard the stamping of feet, the clapping of hands, and the deafening applauses which prevail there?—In England, it is done generally in praise of man; in Wales, always in praise of God.

“There are many scriptural precedents for loud expressions of praise. Job xxxviii. 7. Ezra iii. 11. Luke xix. 37, 39, 40.

“The preachers of this connexion do not encourage jumping; neither is it an *essential* mode or attribute, but a *mere accident*, or *non-essential* of Welch Calvinistic Methodism. Many of those who are classed among the most consistent and spiritual individuals, have never been known thus affected.” pp. 109—112.

Children being church members.—“Every member who has children, is enjoined to bring them at the earliest dawn of reason, to the private society, church meeting, (into which they are initiated by the ordinance of baptism,) where, unless they manifest any immorality of conduct, they are allowed to remain with their parents, entitled to the instructions, admonitions, and watchful care of the society, and subject to its discipline. But they are nevertheless withheld from the Lord’s supper until they arrive at years of maturity; until by their conduct they evidence a change of heart; and until they express a desire to commemorate the Saviour’s dying love.” p. 112.

CHARACTERS MENTIONED IN THIS WORK.

Duke of Leinster	Rev. R. Hill
Cardinal Wolsey	W. Howels, <i>London</i>
Lady Huntingdon	John Hughes, <i>London</i>
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J. Hervey	

Places alluded to on account of some events stated in this volume.

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Aberystwyth	Llanfyllin	Oxford
Adwy-y-clawdd	Llangefni	Pwllheli
Bala	Llangeitho	Trefecca
Berthen gron	Llangristiolus	Vale of Clywd
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LETTERS of the REV. JOHN ELIAS, CHRISTMAS EVANS, and EBENEZER RICHARDS, appear in this volume.

NOTICE.

The LIKENESS of ROWLANDS will appear with the next part, if all this should be sold.

ERRATA.

Page 11, line 4,—*read* dimissory *instead of* dismissary

14,	15,	have been	be
33,	17,	here	hear
53,	25,	disregarded	regarded
64,	2,	are	were
67,	15,	consists	consist
71,	6,	animates	animate
116,	27,	barren	barran
148,	10,	D. Griffiths	G. Griffiths
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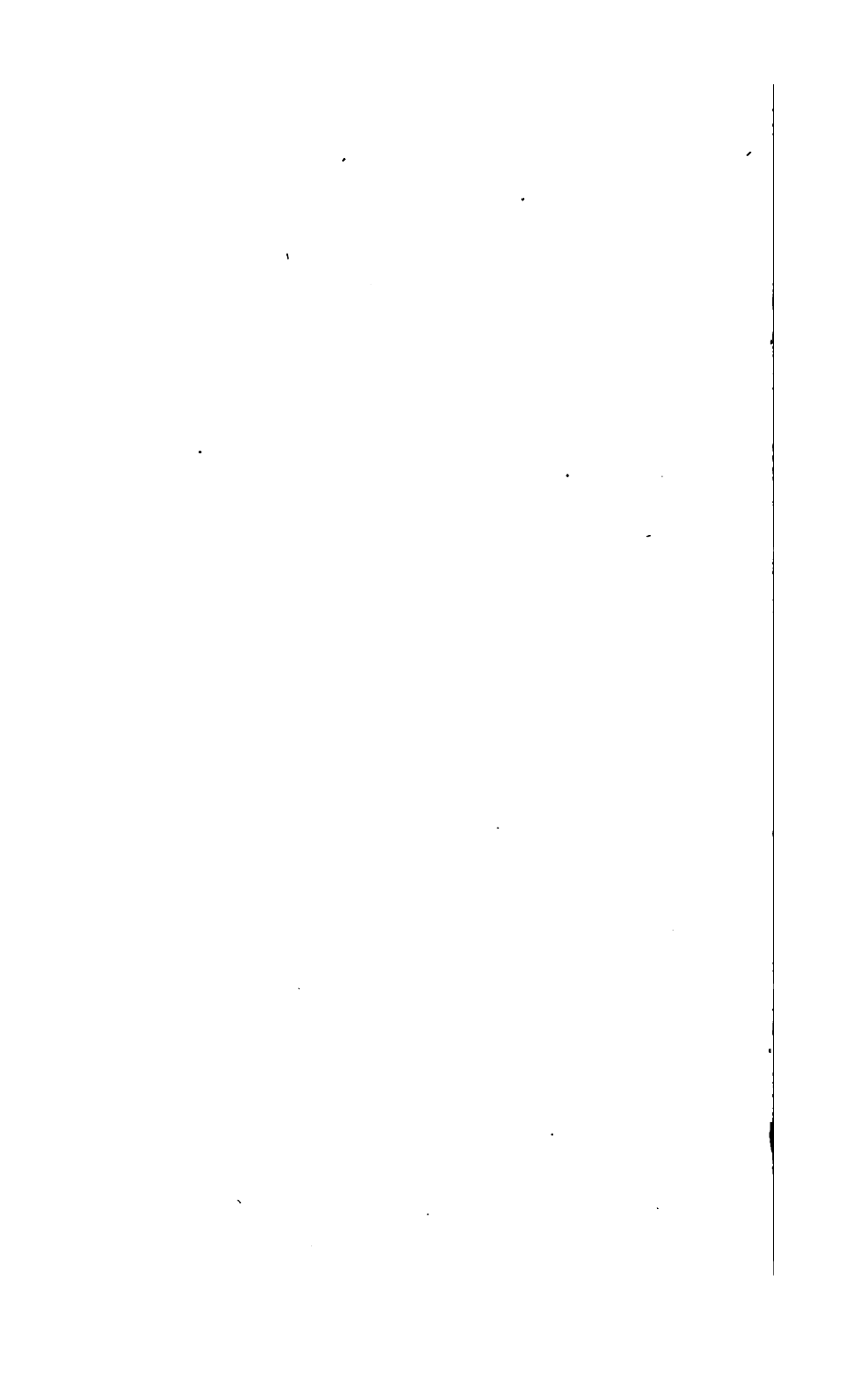
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Rector of Llaneg, Glamorganshire.

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**BY**  
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H. HUGHES, ST. MARTIN-LE-GRAND.

1841.

"Certainly it becomes us, who profess the religion of Christ, to take notice of such astonishing exercises of his power and mercy, and give him the glory which is due."—*Watts and Guise.*

J. M. MORRIS, PRINTER, BUNGAY.

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Letters of the following ministers appear in this volume.

J. Evans of Crickhowel, J. Elias, J. K. Foster, T. Harris, W. Kemp, T. Richards, P. Williams; also those of Lady Charlotte Edwin, Mrs. Hampton, and Mr. R. Lewellin.—Also communications from the Bassetts, J. James, and Williams.

Friends of Jones mentioned in this publication.

Bassett, Bowen, Bowyer, Charles, T. David, Griffiths, Howels, Hughes, Lady Huntingdon, Needham, Dr. Read, E. Richards, R. Roberts, Romaine, Rowlands, Ryland, Jenkin Thomas, William Thomas, Tucker, Williams.

Mention is made in this work of 3 sovereigns, 25 lay persons of distinction, 10 bishops, 5 doctors in divinity, 45 ministers, and 80 particular places.

ERRATA.

Page 14, line 36, read		Goldelift	instead of	Caldicot
19	32,	decided		decidedly
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33	7,	sown		sowed
41	31,	established		kept
74	7,	is		are
188	22,	standardbearers		standards
55	13,	nghred after torfynu		
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P R E F A C E.

HAVING known Jones from my youthful days, and having experienced the Lord's goodness under his ministry, I became exceedingly attached to him; and his memory has always been cherished by me with the warmest affection. It is to be lamented that no account of this eminent servant of Christ was given long ago. It has been on my mind now for some years to gather some information respecting him; but, notwithstanding all my endeavours, for a long time I could not make great progress in the work. The materials for his life were very scarce, and difficult to be found. Some years had elapsed since his death before I began to enquire for information on the subject. But however, when I commenced, I endeavoured to proceed as well as I could with the materials met with. Frequently have I endeavoured to look up to the Lord for his Spirit to direct me, and to make the memoir a blessing to many; and I have experienced, I believe, some guidance, assistance, and light.

It appears now that Jones had a title for ordination on Tydweiliog, in Llyn, Carnarvonshire. He went soon afterwards to Lanafan-fawr, in Breconshire. There also he stopped but a short time. However, he left Wales soon afterwards, and went to the moors of Monmouthshire. It appears that he served Goldclift, in that county, for some time, as well as Trefethin. It was whilst officiating here he became a changed character; and here he became acquainted with the eminent Dr. Read and his family. This gentleman had two daughters, Mary and Ann. Jones was once nearly being united to the former. Miss Ann Read married a Mr. Williams, by whom she had several children:

one of them is now a widow lady, Mrs. Hampton ; and she kindly favoured me with Jones's letters to her aunt.—The name of the parish in Wiltshire to which Jones removed is Crudwell.

It was at Langan that Jones became such a conspicuous and public character. The statement of the wonders performed by the Lord through him there, is very correct. I myself was an eye witness of those remarkable proceedings at Langan. I used to go there from Pyle in my youthful days, in company with many a pilgrim now in glory. The travellers increased all the way as we went along until we arrived at Langan, about eleven miles distant ; and many coming from a greater distance, overtook us on the road.—Such was our desire for spiritual food, that we could not be prevented by any weather, however severe in general. I well remember that the roads were so slippery in the winter season, by reason of the ice, that it was dangerous to go on horse-back some parts of the way, and consequently we were obliged to dismount and walk for awhile.—People of every description were moving on,—young and old, rich and poor, some on horse-back, and some on foot. Most returned home very thankful, rejoicing in the Lord.

It is true that Jones was led more than most of his contemporaries to dwell on gospel subjects. But is not such a ministry, under God's blessing, the most likely to be useful ? Excellent are the views of Dr. Owen on this subject, which are these :—"The gospel," says he, "is the means and instrument of God for the communication of internal spiritual strength unto believers ;—for the subduing of sin, and the destruction of its dominion."—But the sermons of Jones's fellow-labourers were often truly alarming and awakening, and contributed much, under God, to the conversion of sinners, preparing them for such a ministry as that of Jones. And most likely it was this consideration that led him to dwell chiefly on the gospel theme. No doubt but that those different sermons had a great tendency,

under the Spirit's influence, to make the believer a complete character.

Much has been said of the communion of saints at those private meetings of Jones's, but not too much; they were indeed delightful.—Calvin used to say that he would go even over ten seas, to see such a communion of saints as he longed for. Had Wales been in his days what it is now, he might have found this treasure there.

It is also observed, that Jones, though a faithful son of the church, yet, owing to the melancholy circumstances of the times he lived in, became an itinerant preacher. The good was immense. It may also be asserted, that had he lived in these days of light, he would have been satisfied to labour only in the church. He used to advise clergymen to remain in the church, as light was spreading over the country. I remember being, when young, at one of the private meetings of an association at Newport, Monmouthshire, where a young pious clergyman was consulting the ministers as to the propriety of his going to preach the gospel at different places. Jones advised him to confine himself to his own parish, as he might be more useful there.

I had not only the pleasure of being an eye witness of Jones's public ministry, but also of his private life in some measure; living for some months as I did under his roof at Coychurch, when in school with Phillips. I had an opportunity to observe him in his private walks. I have recollection of his melting prayers, and other great private excellencies, to this day. However, I have not trusted to the accuracy of my own memory altogether, with regard to Jones, but have submitted the work for confirmation to the inspection of two very dear friends, the Bassetts of Lantwit-major and Landow, near Cowbridge, who were well acquainted with Jones's history, living in his neighbourhood. There are two other friends to whom I am indebted for communications on this subject, I mean the Rev. John James, of Old-Castle, Bridgend, and the Rev. Mr. Williams

of Talgarth. The other friends that kindly assisted me with information, are mentioned in the work.

It is observed in Jones's life, that there were great rejoicings under his ministry. Though no minister encouraged it less than him, yet his preaching, like Rowlands', was much adapted to overcome the feelings.—That subject will come more fully under our consideration in the life of Williams.

If this volume should sell well, it is intended to give Jones's likeness in the next. The best likeness of him was by his friend Bowyer, who was a miniature painter to George III. Jones's arms are represented under his likeness, the Lamb and cross, and the serpent crushed beneath its feet; the word *Gorphenwyd*, (it is finished,) is underneath all. A very suitable motto for Jones, as the doctrine of the cross was his general theme.—Bowyer was a truly pious man, as well as his royal master. Jones often spoke of his resignation, after losing his only child at the age of nineteen, a very pious lovely young woman. Very striking also was the resignation of George III., after the departure of his truly pious daughter, Princess Amelia. The conversation between his majesty and the princess, on her dying bed, was very remarkable for evangelical piety; with tears did the pious king encourage his beloved daughter to cleave to Christ.

It appears that affliction was Jones's lot: but he was truly resigned to God's will. Kindness, openness, and love were the general characteristics of his life. No doubt these and other graces shone more bright, being purified in the furnace of affliction. May tribulations have the same happy effect on our minds. No doubt they will, under God's blessing.

More materials for Williams's memoir are expected. It will appear before long.

A BRIEF ACCOUNT.



CHAP. I.

Jones's birth, early life, ordination, conversion, and ministry.

THE subject of the present Memoir was one of the most eminent reformers in the principality of Wales. He was very much blessed in his ministry, to the conversion of hundreds if not thousands, as well as in building up the church of God in his native country. Oh how laborious was he in seeking for the sheep of Christ in this wilderness world! How fully and entirely was his heart engaged in the great work: and oh how tender and evangelical was his spirit in the promulgation of the glad tidings of salvation! We have no recollection of any minister of so feeling and melting a heart as Jones of Llangyfelach. He may be justly viewed in the light of a missionary or apostle. It is therefore presumed, that a brief account of such an eminent servant of God will be acceptable in a high degree to christians of all denominations. The materials for his life, as observed in the preface, are, it is to be lamented, very scanty at this distant period; but I shall endeavour to proceed, as far as I can, with such as I have, deeming it a duty to preserve these brief existing notices from impending oblivion, and relying upon the divine blessing to prosper the attempt.

Jones was born at Aberciliog, in the parish of Llanllwni, Carmarthenshire, in the year 1735. His father was a farmer.

He had two sons and one daughter. The eldest son was intended for the church, and the youngest for the farm; but the Lord appointed it otherwise, and brought his plan about in the following remarkable manner. David, the younger son, when a little boy, fell into a vat of boiling wort, and was so much injured that he was a cripple for some years. When he was in this debilitated state, his mother one day pushed him from her in a playful manner, saying, "she was tired of nursing him." His reply to her was rather notable for a child, being the following scripture, "When my father and my mother forsake me, then the Lord will take me up." His mother, upon this, clasped him in her arms, and said, "I will nurse you as long as you need, for that saying."—He retained the scars of the scalding on his back to his dying hour. He used to say facetiously, in reference to this circumstance, "I carry the cause of my calling, under God, upon my back. Providence is often observed to move in a mysterious way." Thus the affliction Jones met with in his childhood, was, by God's direction, the turning-point of his life, and the cause of his entering the ministry. After he had recovered he was sent to school. Nothing further is remarkable of the course of his studies, than that he finished his education at Carmarthen Grammar School. He was ordained from this seminary, and sent to the vineyard of the Lord. *Llanafan-fawr*, in the county of Brecon, was the first curacy he served.

We will here just glance at the ministerial office. It is the most important of all undertakings in a man's life. It bears in an eminent degree upon the life and death of mankind in the next world. "To the one we are the savour of death unto death, and to the other the savour of life unto life." 2 Cor. ii. 16. The responsibility and dignity of such an office are unspeakable. A minister is raised to an elevation far above all worldly persons, in point of dignified and active employment. If he should be compared, for instance, with an ambassador in the court of kings, or a

physician in an hospital, he would appear far superior to them. He is an ambassador of the Most High God, commissioned by him on the most important business to lost souls, even their eternal welfare. He actually represents and resembles Christ before men for their best interests, having the same feelings, purposes, and desires. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20. Moreover, he is engaged under the great Physician of souls, in the hospital of a dying world, and it is his constant aim to administer means of restoring souls, stricken with the plague of sin, unto spiritual life and vigour. Go still higher, and compare a gospel minister with the stars of heaven, or an angel in glory, and he, by reason of his high vocation, shines brighter than all. It is not too much to say, that monarchs, knowing the importance of it, would not object to descend from their thrones to ascend the pulpit, as a throne of a much greater glory. The sun, in his meridian splendour, does not more outshine a poor glow worm in a ditch, than a minister of God surpasses all other creatures whatever. Unspeakable is the subject of his ministry. The great, all-important, animating, and ceaseless desire of saving sinners, pervades his whole breast. His heart yearns deeply over the wretched spectacle of lost souls presented before him. He is most anxious to devote all the powers of his soul and body, all the labours of his head, heart, and hands, to such a blessed cause as the salvation of souls. What then can be so great and solemn an appointment as that of a minister?

It is to be feared that Jones, like many others, awful to say, was not in such a state of mind at the solemn transaction of ordination. He might have some reflections on such an occasion; for hard is the heart that is not exercised with some serious thoughts at this critical time. However it is painful to observe that he was not

a changed character when he undertook that most important office.

How unfit is an unconverted character for an engagement so holy and spiritual ! A man that is carnal and at enmity with God, must be averse to him and his service. He has no heart, no strength, no skill, to discharge the various important affairs of that great office. No life of piety can be seen in his conversation and conduct. There are indeed no marks or signs of regeneration in him. Though he stands between the dead and the living, yet he is dead in his own soul. He may dispense the waters of life, yet he is unclean still. He may direct perishing dying souls to the heavenly Physician, whilst he himself however continues in his spiritual disease. He may also speak of a Saviour able and willing to save to the uttermost, yet he lives in his sins !—The sermons of an unregenerate man, however decent, have no effect. His words fall short of the mark ; they are feeble and ineffectual, just like arrows shot from a bow without elasticity. His language is even frozen by the coldness of his heart : and not having a spark of love to God, and zeal for his service, he is not likely to be the means of enkindling such graces in the bosom of others. Alas, he stands up to teach people the way to heaven, when he himself is going along the road to hell ! How awful it is that a man should even preach salvation, when he is actually on the way to destruction ! Alas, there is no change, no alteration, in him, though engaged in such an holy, useful, and exalted office. Indeed he becomes rather worse ! Many ministers, by trifling with holy things, become less thoughtful about their souls, and more hardened in their sins ! And such trifling has the same effect on the hearers ! A change in such a character, then, is of all things the most desirable. The conversion of any poor sinner is a most important event, but especially that of a minister. Oh how important it is to himself ; for no person can be in so wretched and pitiable a state as such a character.

His lot, if he dies as he is, must be with the hypocrites and worst of persons in the nethermost hell!—Our church is as careful as it is possible to prevent such persons from intruding into her ministry; for she will have none to officiate at her courts but such as declare from their hearts that they are moved by the Holy Ghost! Yet how many leap over this immense barrier! This shows how corrupt and carnal man is. Oh how important is it that such a minister should be converted, and delivered from a perjury so dreadful, an hypocrisy so awful, and wrath so tremendous!

How long Jones might have been in such a pitiable, wretched, and awful situation, we cannot tell; but that he was so circumstanced, for some time after he entered the ministry, is certain. Oh what an unspeakable mercy must his conversion have been, and that of every minister similarly circumstanced. This the Lord of his infinite mercy vouchsafes now and then. What is there his grace cannot accomplish?—Oh what a change is wrought in such a minister's mind, when he is made to see his sinful and miserable state, the depravity and plague of his heart;—to feel the intolerable burden of sin and guilt. Oh it is an unspeakable mercy to him to have a refuge to flee to, as a poor lost ruined sinner! And what joy he must experience in entering such a strong-hold, and in being assured of safety and salvation there. This was exactly Jones's experience. Thus he was brought to see his sad state by nature and practice, and thus he was enabled to venture wholly on the most valuable merits of the cross. Then when such an awakened minister as Jones treats on the corruption and guilt of man, he describes what he is well acquainted with by painful experience, and he speaks as one that hath a clear view of his vileness and wretchedness. Before, his hearers observed no feeling or sincerity in his discourses; but now they hear the voice of God in them. Such a minister actually enters into their consciences, like a mes-

conversion did not, I understand, take place until some years after he entered the ministry. I have been informed that his heart was savingly impressed with the realities of divine truth by the perusal of Flavel's works, while exercising his ministerial talents in a curacy on the moors of Monmouthshire. He soon began to attract notice as a zealous and useful preacher of the gospel." It appears that from the earliest commencement of his ministry Jones was a popular preacher. Upon an observation being made to him, that he always had many hearers, he replied, "Yes I had many hearers before I experimentally knew the power of the gospel myself." But now, when he was changed, he felt very differently in the ministry to what he ever did before: indeed he seemed to be in a new world. Oh with what life, energy, light, and pleasure he entered now upon the work of the Lord! He performed the sacred office in a new spirit and manner. Though this remarkable alteration took place in him some time after he entered the ministry, yet it is a cause of unspeakable thankfulness that it ever commenced. It is true that Berridge, Scott, and some of our most eminent ministers were, like Jones, converted some time after they were ordained. It is a most awful thing, as we observed, to be in the ministry without being truly acquainted with the way of salvation. And it is a very presumptuous thing to put any unconverted man into this most holy employment, under the expectation of his being converted.—But it is most delightful when such ministers as the above are brought, as lost and ruined sinners, to Jesus for pardon and peace. Then they preach salvation from experience to a dying perishing world, as was eminently the case with Jones. Indeed, no one was ever known to preach more from a tender feeling heart than he. Oh how ineffably sweet and pressing were his offers of salvation to the wretched sinner. Trefethin had the unspeakable honour of being the first to enjoy the enlightening, saving influences of Jones's ministry; and it is likely

that many there experienced a thorough change by means of his preaching.

A very honourable mention of his ministry at this place is made by one of that neighbourhood, in the following words,—“ Jones was a curate at Trefethin to the Rev. —, whose views of religion differed from his highly talented curate; he was consequently treated with coldness and even harshness by him. He had no friends or relations near, but he confided in the Lord, making all his trials and sorrows known to his heavenly Father. He had however one congenial friend in this trying situation, to whom he opened his heart freely, the pious Dr. Read.”* It is delightful to

* Dr. Read was a most eminent medical gentleman, and very opulent. He lived at *Pont-y-Moel*, Pont-y-Pool, near Jones. Williams of Pant-y-Celyn, the great Welch poet, composed an Elegy on him. This is a sufficient proof that he must have been a man of great eminence; for Williams never composed Elegies but for men of great worth. He describes him as uncommonly skilful in his profession. He says that his renown was so great that the sick came to him from the twelve counties of Wales; that the poor were treated gratis, and never charged for his valuable prescriptions, excellent medicines, and skilful surgery. God had blessed him with extraordinary abilities in the art of healing, and prospered him exceedingly in relieving and restoring the afflicted. The loss of such a person must have been inexpressible, and the grief and lamentation after him very great and uncommon. His godliness also was most striking and remarkable. He was truly a man of God and promoter of vital religion. His good works, the fruits of faith, were very numerous and considerable. His example, in all that is good and pious, was illustrious. In reference to this the two following lines of the Elegy are inserted.

“Roedd ei ras ef fel yr haulwen
Ddyglaer wyneb, gylch a chefaen.”

Signifying that grace in his example beamed like the sun.—There are about three pages in prose at the end of the Elegy, in the form of a letter as from him in heaven to his afflicted widow and two orphan daughters, describing that beautiful world, and checking their great grief after him. This, as well as the Elegy, were well written by Williams. The letter will appear in an

observe, that God does generally, as in this case, make some provision for the encouragement, support, and comfort of his ministering servants, when in painful circumstances. And we are glad to witness occasional instances of gentlemen in the medical profession becoming active and useful in the church of God. No men can afford so much help to a minister as those of the above profession.

It also appears that it was Jones's practice, at the above curacy, to train up the rising generation in the nurture and admonition of the Lord, and to furnish their minds with spiritual instruction. The following anecdote, mentioned by a lady of that neighbourhood, is a pleasing proof of this. "When Mr. Jones," she says, "visited my mother in his familiar, kind manner, he took me in a very affectionate way by my hand, and asked me most tenderly to promise that I would read one chapter every day in my Bible. This I immediately did; and every day since some portion of the sacred scriptures has been, under God's blessing, my comfort. I shall have to thank God through the countless ages of eternity for such excellent advice. I can truly say, that in affliction it has been my consolation; in adversity, my strength; in sickness, my medicine; yea, when wandering in a strange land, it was my unchanging friend: and oh! by faith I hope it will be my support in the swellings of Jordan."—Perhaps there never was a minister that had a more easy access into the confidence of the young than Jones. This was acquired by his most kind, frank, and open conduct, and a constant readiness to unbend himself towards them; and thus he was enabled to exercise their minds upon the extensive field of enquiry and investigation into the holy scriptures. His manner of communicating to them religious truths was not only cheer-

English dress in Williams's Life. I am glad that this, with other Elegies of Williams's, have lately been reprinted by Williams of Aberystwyth, edited by Mr. D. Morris, Capel-yr-Hendref, Carmarthenshire. Dr. Read died in 1769, aged fifty three.

ful, but also serious. They never forgot him as their minister, when they regarded him as their father. It was his great aim to bring them to the Saviour. Oh how would he set before the young the dying love of Christ in all its excellency and glory, in its unspeakable endearment and tenderness; so that their hearts being melted, received a deep and lasting impression. Not only the affections were moved, but the judgment was informed, the conscience enlightened, and the life changed. Tender and promising appearances in them would not satisfy him; he would also inculcate on them the necessity of attention to relative duties, and he encouraged a solid progress in religion, so that self-examination was carried on, humility and contrition were deepened, love of the Saviour expanded, faith in him strengthened and increased, and constancy and steadfastness promoted.

Nothing requires more attention than those young plants of the Lord. They stand in need of continual care and watering. By such means self-deception and hypocrisy are avoided in a great measure. *Sincerity* is an essential requisite; and if we perceive this principle in the young, even in its lowest state, we should give all encouragement possible to them, even to their attendance at the Lord's table. The apostles required no more of their converts, at the institution of the ordinance, than sincerity, and some information in divine things. They will grow in the divine life, under the Spirit's influences on the means; yea, they will be strengthened and refreshed by the body and blood of Christ, and things will in time appear more satisfactory in them. If the young become serious, it may have a most happy effect on their relations. Parents, by their affection towards their children, and seeing them decidedly christians, may be impressed with a sense of the necessity of being prepared themselves. Such delightful instances as these have occurred, and religion has been seen spreading its benign influences through whole families.

There is no doubt but that a want of such conduct as this in ministers, towards the lambs of their flocks, and of such an intercourse and fellowship with them, may be considered as militating very much against their usefulness in their ministry. It is most probable they would have been more successful in their most important engagements, had they been more tender of, and devoted to, the spiritual welfare of the rising generation under their care and superintendence. May the Lord, by his word and Spirit, direct our minds to this most important branch of our duty. This is the command of Christ to all his ministers and under-shepherds, as well as to Peter, "Feed my lambs." And this benevolent act is no small proof of their love and attachment to their Divine Master. This however Christ himself has pointed out as a sign of that grace in the pastor. Jones was, as we observed, pre-eminent in this delightful employment of minding the young as well as feeding the sheep of Christ.

We cannot now ascertain what number of years Jones was engaged in this most pleasant and reviving labour of love at Trefethin. The door was at length however shut against him there ; but his heavenly Father opened immediately another door for him elsewhere. It is delightful to see the Lord going before us in all our movements, and then it is not difficult to proceed, though sufferings and persecutions may be in our way. Nothing on the other hand can be so painful and distressing as to take a step in the dark, having no manifestation of God's design or approval of it. Even the prospect of worldly prosperity will not be sufficient to decide the mind of the christian to undertake any engagement without being persuaded at the same time that it is the will and pleasure of his God and Saviour. Jones, no doubt by the direction of his Lord and Master, left this sphere of action, however important and pleasant, and went to a parish near Bristol. He was not, however, suffered to be there long. Faithful and

evangelical clergymen were much opposed and persecuted in those dark and irreligious times. From thence he removed to a curacy in Wiltshire. Neither is it probable that he was long there. No doubt he must have been very useful and active wherever he preached : and his fame by this time was the means, under God's blessing, of introducing him into a most extensive field of usefulness. He was now acquainted with the excellent of the earth. One of the most eminent of these was that extraordinary personage, the Countess of Huntingdon. It will be seen hereafter how faithfully and successfully he laboured in her Connexion.

The underneath lines shall conclude this chapter, being applicable to Jones, as they were to another great character.

“ Servant of God, the summons hear ;
 Thy Maker calls,—arise, obey !
 The *tokens* of his will appear,
 His providence points out the way.
 Champion of God, thy Lord proclaim ;
 Jesus alone resolve to know ;
 Tread down thy foes in Jesus' name ;
 Go ! conquering and to conquer too.”

CHAP. II.

Jones presented to Langan—its state—its alteration under his preaching and pastoral care.

WE come now to a remarkable period of Jones's important life; his entering upon the Lord's work at Langan, Glamorganshire. He was presented to this living about the year 1768. The leadings of providence were very manifest in bringing him to this situation. It was through the interest of his eminently pious friend Lady Huntingdon. The following account of this transaction I received from my friend Mr. Bassett.—“The late Lady Charlotte Edwin,” he says, “having become very favourable to evangelical preaching, through her intercourse with the late highly honoured Countess of Huntingdon, was happy to promote true ministers of the gospel to the vacant benefices in her gift. The name of Jones was mentioned to her as a young man whose piety and talents promised much usefulness to the church of Christ. When the rectory of Langan became vacant, she presented him to it.—I have heard some of the old Methodists saying that he was not deeply grounded in doctrinal knowledge at this period, although possessed of popular talents. An old minister, who laboured among the Calvinistic Methodists, though a dissenter, called David Williams, is reported to have acted a friendly part towards the young clergyman, and to have ‘expounded unto him the way of God more perfectly.’ This old minister used to attend Langan church one Sunday in every month, when at home, to the end of his life, and encouraged his congregation to attend there on these occasions, to partake of the Lord's

supper."*—What an instance of brotherly love was here ! The kindest feelings of a brother were exercised towards another in a different section of the great vineyard. Such a kind part did another dissenting minister act towards the great Rowlands.

Now let us view the vineyard into which this excellent minister entered. Langan is a small village situated near Cowbridge, in the centre of the vale of Glamorgan. Jones found it in a wretched state. His predecessors had greatly neglected it. They had been idle, and left no fruits of labour for him to enter into ; no works for him to follow up. It might be truly said, in the plaintive and poetical language of the prophet, "The ways" to the church "were mourning, for want of some one to come thither, even on the appointed feasts." Lam. i. 4. It is to be feared the parish had been worse than neglected ; that it had been sown with tares instead of wheat. What can be so great

* The Rev. D. Williams's charge was at *Llysyfronydd*, in the neighbourhood of Langan. He used to travel through all Wales preaching the gospel, when persecution was in its height. He was much blessed in preaching occasionally to some people that met in woods to hear him, being afraid of persecution. He was very near losing his life when once at Caergwrla in North Wales. Intending to preach there, it was soon noised abroad, and the mob came together in great rage, threatening to demolish the house he was in, if he did not come out. The meek man went to them. They immediately laid hold of him, conducting him to a pool near the place, with a view to drown him. He cried out then in an emphatic manner, saying, "It will be an eternal disgrace to the people of Caergwrla, that they drowned a grey-headed old minister that came from South Wales to preach salvation to them." The ringleader of them, upon this, interfered, and swore that he would knock down with his bludgeon any one that should molest the good old man. Williams thus providentially escaped this time.—Brotherly love was conspicuous in those days of persecution. May we see such instances of liberality in our time as were then manifested.—Williams was born in 1717, and died in 1792.

an evil? and who can be in such an awful state as a minister that is the cause of it?

Nothing can be so disastrous to any congregation as to be connected with such a minister. How painful must it be to any that are serious, to hear a minister preach about things he knows nothing of. How disgusting is such a character; and how awful is such an hypocrisy! His preaching is generally of a most deadly and ruinous character! The very design of his sermons, if there is any, is to gratify and please them in their sins, and to make them easy! What an awful and pitiable situation must that people be in, that are obliged to sit under such a minister, who knows nothing of spiritual sustenance for them. Having no concern for their souls, he feels none for his own! Alas, he has nothing but worldly things to converse about, even when he comes out of the pulpit.—His example will soon allay remorse and compunction in the hearts of his hearers, if any are excited by his sermons. They will think themselves in no danger when they see their morals are equal to those of their minister. And as to the duties of religion, they will trouble themselves very little about them, since their pastor so easily neglects them.

A man unacquainted with divine things, one that has no other mark but that of the worldling, having no delight in any thing but in temporal and sensual concerns, and being under no other influence but that of Satan, yet in the office of a christian minister!—He is not only employed in preaching, but also often engaged with dying men on the most momentous subjects; yet he is generally as careless and indifferent about the concerns of his soul as any! If such a man had any serious thoughts, some solemnities of his office would strike him. Oh what sentiments of this world, and the work to be done, would engage his heart, were he to place himself in the circumstances of the dying persons he

visits, and allow himself to foresee his own death.* But alas, nothing makes any impression on the ungodly minister! He is hardened above all other men! Even the drunkard and the thief have not gone to such a degree of hardness; for they never perhaps were acquainted with such means of saving and reforming them, and therefore could not be equally guilty of the sin of trifling with them and making so light of them. Alas! when immortal souls, of more value than the world, are entrusted to the care of such an hireling! Oh how will one of these, lost through his neglect, in dire infernal gloom, heap with flaming tongue execrations on his head, whilst dreaming his life away in a secure, careless manner! How strikingly applicable are the lines below to such an inconsiderate minister, and what a cause of thankfulness if they should be blessed to him.†—Oh of what an endless evil is such a minister productive of! No other but an unregenerate preacher could be guilty of such an endless, irretrievable mischief! Is it not indeed strange that one of the rank of the enemy should be allowed to enter the camp of Jesus, and even to become

* How alarming is death! Breath failing, throat rattling, eyes growing dim, and hands becoming damp and clammy with the sweat of death.

† “What if some ghost, cut off from life and hope,
 With fierce despairing eyes upturned to heaven,
 That wildly stare, and witness horrors huge,
 Be roaring horrid, ‘Lord, avenge my blood
 On that unpitying wretch, who saw me run
 With full career the dire enchanting road
 To these devouring flames, yet warned me not,
 Or faintly warned me; and with languid tone,
 And cool harangue, denounced eternal fire,
 And wrath divine.”—*President Davies*.

Are not such awfully dreadful thoughts as these enough to shock any spirits? Is not the soul of such a minister ready to tremble and to shrink? If any cries from the bottomless pit reach the ears of the Great Judge, they must be such as these.

a minister there ! What intruders, what wolves in sheep's clothing, are such men !—Alas, it is most painful to find ministers in such a church as ours, so scriptural in her articles, so sound in her liturgy, yet capable of perverting all, and misguiding men in their most important concerns, even in their eternal welfare ; yea, leading them to hell instead of heaven ! How awful is the responsibility of such ministers. Surely they shall be consigned with the hypocrites to the lowest hell. And their once deluded hearers, in that dreadful place of torment with them, will add ten thousand pangs of woe to their ghastly spirits, by their reflections, reproaches, and vituperations. It is impossible to draw a picture horrid enough of such men's ministry and responsibility.

Let us now view Jones stationed as the new rector at Langan. On his arrival things took a very different turn, and the aspect of the whole affair soon assumed quite a new appearance. The paths to the house of God, grown over with grass and nettles, soon became bare and well-trodden by the multitudes that crowded to Langan church to hear the pious and talented minister declaring the wonderful things of God. The heavenly ambassador entered upon his important charge under the commission of his Divine Master, and in his love and fear. He was truly sensible of his great responsibility. How fervently did he pray for divine assistance ; how anxiously did he long for the salvation of souls and the advancement of Christ's kingdom ; and how captivating did he proclaim the dying love of Christ ! God came down and filled the house with his gracious presence. Great was the enjoyment of saints.—The ordinances of the gospel, administered and celebrated at Langan, were most efficacious and glorious, and so full of the Holy Ghost ; they were, to express ourselves in scriptural language, for impressive and efficacious power, like “ the refiner's fire and fuller's soap.” Mal. iii. 2. Jones, though weak in himself, yet endued with the Holy

Ghost, spoke with amazing boldness, fervency, and freedom: indeed his bowels yearned over perishing sinners. The most obdurate and careless were deeply impressed under his ministry. They being truly convinced of sin, and greatly alarmed on the account of their danger, were glad to hear of salvation: and being enabled to believe in Christ, they were delivered from eternal destruction. Peace and love with God, and communion with the saints, were enjoyed. Discord, the offspring of sin, scattering firebrands, arrows, and death among the Welch, was hushed and silenced, and tranquillity succeeded the monster. Souls were evidently transformed into the divine image. The Spirit, giving, as he moved on the face of the waters, life, order, and beauty to the old creation, had doubtless greater pleasure in carrying on the new and spiritual work.—How greatly was Jones blessed in his own soul. He sweetly felt indeed the reviving influences of the Holy Ghost. There were really dew and rain on the mountains of the ministry, and the feet of the messenger of peace were beautiful on them. Thus the truth prevailed, and the gospel trumpet, hitherto a stranger at Langan, sounded most delightfully and triumphantly. In that venerable old structure many were born again; many were blessed and edified. Indeed it became a place of the greatest interest in the land.* The preaching of the truth was so blessed with the enlightening, convincing, purifying, and transforming influences of the Spirit, as are seldom experienced and known. Perhaps there have not been, since Rowlands' time, a greater instance of the outpouring of the Spirit any where than at Langan.†

* An eminent dissenting minister, Jones of Cymmar, composed a beautiful Elegy on Jones, in the Welch language, with a particular reference to Langan. It shall appear at the end.

† The Spirit renders the truth more powerful, affecting, and vivid than when it fell from the lips of the express image of God's person.—Christ could cheer and encourage his people in their arduous work; but it was the Spirit's office to give them boldness and energy, and to teach them things concerning Christ.

Oh that ministers and people in our day felt the need of the Holy Ghost more, desiring this heavenly gift as hungry persons seek their food. Soon should they be blessed with the most happy effects ; the change would be astonishing ; yea, the desert would blossom as the rose. Soon should they who now grieve by reason of seeing so few converts, have cause to rejoice. Oh how should ministers, now unsuccessful, be enabled to teach transgressors the ways of God most effectually, and sinners should be converted to God. The Spirit giving us " boldness, with fervent zeal, constantly to preach the gospel, many should be brought out of darkness and error into the clear light and knowledge of God and his Son Jesus Christ."—Jones's ministry, under the constant influence of the Holy Ghost, became *gradually* more powerful and successful. It appears expedient therefore to give a *further* and more detailed account of these wonderful operations of the Spirit at Langan, in another department of the work ; thinking that this statement of the commencement of Jones's ministry there, under the Spirit's influence, highly remarkable, and sufficient for the present.

That most important part of a minister's labour, the *pastoral office*, was not neglected by Jones, in consequence of his great exertions in the public ministry, but most assiduously attended to, and made subservient and united to the public ministry. His preaching being so extensively and remarkably blessed to the immense crowds that attended his ministry, required that much intercourse and communion should be held with them.—Oh how happy he was in conversing with and assisting those precious souls that were awakened and converted under the word ; and how glad he was in becoming acquainted with their spiritual wants, and distributing to them according to their need. How well calculated he was to enter into the different trying cases of tender consciences, and assuaging and removing their distresses, fears, perplexities, and doubts. With what kindness,

endearment, and sympathy would he thus assist and help them. It was as a brother that knew by experience all their various and painful circumstances. He would feelingly say, "Who is weak, and I am not weak?" This had a great tendency to induce them to open their hearts to him, and to attach them in the most affectionate bond of love to him. Having such a knowledge and acquaintance with them, he was aware of the state of religion among them. If there were any decline or any backsliding in the community, it was observed, and the means of restoration and advancement were pointed out; and the christian soldiers were furnished with the armour of righteousness on the right hand and the left, to ward off and protect them from their different besetting temptations, and the mortal attacks of their artful and malicious enemies.—This minute acquaintance with the spiritual state of various members in their churches, was a peculiar feature in the character of the apostles. You find them encouraging, exhorting, and reproving their people, as they severally needed. Their particular and friendly intercourse with them, gave them an insight into all their various spiritual circumstances, trials, and afflictions, as we may see in Acts v. 42; xx. 20, 21, 26, 27; Col. i. 28, 29. No doubt each of those individuals, being so well known by the apostles, found no difficulty in understanding the instructions appropriated to them individually in their epistles.

This particular acquaintance with the different religious experiences of his people, must have made Jones's sermons more interesting, lively, and close, especially when he was applying to specific and minute cases. And very likely he obtained more valuable materials from this source than from mere reading of books, however excellent. By the study of the human heart, he was, under God's blessing, qualified to edify the church, to dive into the consciences of his hearers, to awaken hypocrites, and to separate the precious from the vile. How well his conduct corresponded with

the account given of the good and faithful servant, Matt. xxv. 21 ; and the characters of shepherd, watchman, overseer, and steward, mentioned in the ordination service. Thus he became a most useful, complete, and full minister, "searching and seeking out," under the Great Shepherd, for the sheep.

No doubt he had seen, in the course of his ministry in this respect, the necessity of that remarkable means, a *private society*, or sort of class meeting, which he soon established for his Langan and Glamorgan people. It afforded him great help in coming most *expeditiously* into a knowledge of the various experiences of his people. They assembled together once a week, as a church, in different districts ; and Jones, with the assistance of ministers and friends, would, after reading the word of God, singing, and prayer, converse freely with a few, in order to instruct, comfort, or admonish them, as their different cases required. They all had the benefit of his most kind conversation, as they went on in this manner from one week to another. The meeting was always concluded with prayer and praise. They had for these occasions those scriptures particularly in view. Phil. ii. 3. Psal. lxvi. 16. Mal. iii. 16. 1 Pet. ii. 9. These private meetings had their commencement under the ministry of Rowlands, Harris, and Williams ; and the reader will see a fuller account of them in the memoirs of those eminent men. Jones had, by the means of them, acquired a most *minute* acquaintance with the experience of his numerous members. We may easily adopt for him the remarkable statement Grimshaw of Haworth made of his knowledge of his communicants, about five hundred persons :—"I can give," says he, "almost as particular an account of them, judging by appearances, profession, and conduct, as I can of myself. I know their state of progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials, and exercises, both temporal and domes-

tic, both spiritual and religious, almost as intimately as if I lived in their families."—Though this was wonderful, and more than any minister can declare in these days, yet Jones could say that his superintendency, in conjunction with his friends, was over not only hundreds but thousands, and that in a particular and special manner, taking care of the flock according to their utmost power and ability. The enquiries in general were made in reference to their *knowledge* of divine things, the state of their souls, and their relative duties to God and man. His manner of conversing with them was in such a way as would win and attract; for it was carried on with compassion, patience, prudence, humility, faithfulness, and authority, according as he saw need. The want of success in the ministry now, is no doubt owing in a great measure to our deficiency in this great work.—In the course of time, when several religious societies were formed in the country, Jones established a *monthly meeting* in the neighbourhood of Langan, for the benefit of their ministers and leaders, on the Saturday previous to the attendance on the Lord's supper at Langan. An account of these societies, in evidence of his ministerial character, will be given hereafter, under that head.

A plan of lay-assistance was strongly recommended by the excellent Bishop Sumner, in one of his charges. "I may add," he says, "one hint in reference to the want of business-like tact in organizing parochial machinery, as a hinderance to making full proof of our ministry. Our work is heavy; our hands hang down in weariness, at the sight of the vastness of the field, white unto harvest, and abandoned to the sickle of a single reaper. Why not call in such subsidiary help as arrangement may give? Why not apply the principle of political economists, division of labour, to the spiritual husbandry? Much collateral good may flow from this practice."

Care should be taken that attention be paid as well to that depraved and ungodly part of our population that never

scarcely frequent a place of worship. "Do we," asks Bishop Sumner in the same charge, "sufficiently realize our position as pastors of the whole flock, not of a portion only? as spiritual overseers of the entire parish, not of a mere section? Is there any thing systematic in our mode of coming in contact with the spiritually dead, as well as the living souls in our charge? Is there no partiality in our visiting? Have we no favourite districts? Do we remember that our commission extends to every soul, whether of them that hear or them that forbear? Do we count the absent, as well as the present in our churches and at our communion tables?—The many that are erring and straying are relinquished for the folded few; the physician tarries with the whole that need him not, and meanwhile the diseased are not strengthened, the sick are not healed, that which was broken is not bound up, or that brought back which was driven away." But Jones greatly lamented the circumstances of such wretches; and the next chapter will show how entirely and successfully he devoted himself to their everlasting welfare. If he went beyond the boundaries of his own parish, moved by compassion towards miserable sinners in those days of heathenish darkness and universal ungodliness, we cannot but admire and applaud him.

Itinerant preaching was much countenanced and practised by the Reformers, as the country was so dark and immoral, in consequence of the superstitions and false doctrines of popery prevailing over the whole kingdom for centuries. It was in this delightful work Latimer was frequently engaged, though far advanced in years: and he continued in this benevolent and holy work even in Queen Mary's reign, which was at the peril of his life. His inveterate enemies pursued after him far and wide; at last they found him on his rounds, preaching the glad tidings of salvation. These cruel men had the hardihood to lay hold on this heavenly ambassador, engaged in so sacred a work. He had no rest, but was led away like a malefactor

up to London, to appear before the blood-thirsty Bonner. And on his arrival in town, and passing through Smith-field, he uttered these ever memorable words, "Oh Smith-field, thou hast long time now groaned for my blood, and thou shalt have it."

The soil at Langan and the neighbourhood being well cleared, and sowed with good seed, by the ministry and pastoral care of Jones, the religious state of the country became very different. It might be said, in the metaphorical language of scripture, that instead of the thorn came up the fir-tree, and instead of the briar, the myrtle-tree. "Charity," as Hervey says, "breathed her sweets, hope expanded her blossoms, personal virtues displayed their graces, and social ones their fruits. The sentiments became generous, the carriage endearing, and the life honourable and fruitful."

How suitable to men of such a holy and active disposition as Jones are these lines of Bishop Heber.

" Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny ?
Salvation ! oh, salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole :
Till, o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign."

CHAP. III.

Jones itinerating—his coadjutors—the Irish church—Jones's letters.

WE shall now notice another remarkable circumstance in Jones's life. He was accustomed to itinerate through Wales as a missionary, and to "go about," like his blessed Master, "doing good." In this respect he resembled the celebrated Berridge and Venn, and other good men of that period, with whom he might have been acquainted before he returned to Wales: and this is very probable, as he was eminently noticed by Lady Huntingdon. It was an irregularity, it is true, in the established church: but the times were very different then from what they are now. Ignorance and wickedness had overspread the country, especially Wales. Jones had peculiar and most suitable talents, under God's blessing, for the opposing and demolishing the kingdom of darkness, and promoting and establishing the kingdom of Christ: and he had a most tender and feeling heart to devote himself to the work. Indeed he was most useful in stemming the torrent of vice and immorality in the principality. Revels, feasts, cock-fighting, drunkenness, with all their concomitant evils, were very prevalent in Glamorganshire at that time.—There was a notable revel or feast of the most diabolical description held in Jones's neighbourhood. Awful to think, it was held on the sabbath, and consequently it became more corrupt. Indeed nothing could be more vile and demoralizing. Multitudes of the old as well as the young resorted thither to desecrate the holy day! It was a common thing to see crowds returning thence more like beasts than rational creatures. It was not enough for one man to fight single-handed with

another, but families were engaged against families, and parish against parish. Nothing could give a more correct idea of a pagan country than those corrupt and bloody scenes. Satan had the public service of that neighbourhood on the Lord's day. He is not more worshipped at the hellish festival of Juggernaut by the Hindoos! The Welch people sacrificed to the demon on the altars of strife, uncleanness, and brutality.

Thanks be to God for the great change wrought there, as well as in many other parts of Wales. The kingdom of Satan was subdued there by the energetic and indefatigable labours of Jones, under the divine blessing. The place, instead of being a plague to the country, became the happy spot where grace was communicated to many. The satanic feast was converted into a yearly evangelical jubilee. Hither the people flocked to hear the word of God, and to magnify his holy name. The revel was completely put down, and the name of the Lord was magnified.

Jones's nephew, an evangelical clergyman, the late incumbent of Mynydd-ysth-lwyn, Monmouthshire, wrote as follows of his uncle's great usefulness at another place nearly of the same description as the above.—“There was,” said he, “an annual revel held on a Sunday at *Peterstone*, in the parish of Coychurch, at which some implements of husbandry were sold, as at a fair. Mr. Jones undertook to preach there on the day of the revel, or *Mab-saint*; and his text, as I am informed, was this, ‘For the great day of his wrath is come, and who shall be able to stand?’ Great numbers were converted under this sermon, some of whom were alive within the last year. He preached annually at the same place on the anniversary Sunday for *thirty* years with success. I read the prayers the last Sunday he came there, and he preached afterwards on the churchyard wall, the congregation being much too large to be contained in the church. He said then that would be the last time he should preach there, as the end for which he came had been

attained, that is, the putting down of the revel, and advancing in some considerable measure the kingdom of Christ."

Another remarkable instance of divine power attending his ministry, on a similar occasion, shall be mentioned. On his return home from preaching at some church, he met with a large crowd of people preparing for a cock-fight. He addressed them in his usual pleasant manner, which immediately won them into his favour. He told them that he had some particular delightful message to communicate to them, that he should consequently be very glad to be allowed to speak to them for a few minutes, and that they might go on then if they liked. These kind expressions had the desired effect. They replied, "The gentleman shall do as he wishes." He began to speak, and the Spirit of the Lord was upon him, supplying him with wisdom and matter to address the vast and rude concourse of people immediately. His heart being full of compassion for perishing souls, he instantly directed their attention, with great sweetness and unction, in his usual manner, to Calvary, to behold the Lamb of God bleeding for sinners. The effect was most astonishing; the conviction of sin, and the manifestation of the love of God, were most surprising; the people were overwhelmed. The scene was completely changed. They did actually cast away the works of darkness, and dropped the instruments of unrighteousness; there was no idea of cock-fighting; all people went home as persons that had been to some place of worship. David played the harp of the gospel so well, that even the men of pleasure and young people did not think of the Welch harp. Satan was completely foiled there that day, and his kingdom sustained a heavy blow. Here it was evident that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. x. 4. Had some spectator witnessed the different aspects of the scene there that day, he would have been astonished above measure;—beholding the lions turned into lambs, wolves

into sheep, and vipers into doves ! Thus the gospel was preached to all creatures with effect, and many of them were made new creatures. Such a sight would not have been believed unless it had been observed. These however were but a few of the many wonderful instances of usefulness that occurred under Jones's ministry, by the blessing of God.

There were a few clergymen and lay-preachers in Wales of the same character as Jones, with whom he was happy to co-operate, such as the celebrated Rowlands, the two Williameses, the two Davieses, Charles of Bala, and H. Harris and other lay-preachers. As their labours were so much blessed, and so many converted under their ministry, they endeavoured to train up the converts in the knowledge and nurture of the Lord ; and for this end they formed themselves into a religious body.—This event took place at a peculiar crisis, when most of the eminent ministers of the nonconformists had been called home to their eternal rest. Many of their followers had become dead and formal in their profession, and some of them had fallen into dangerous errors. The nonconformists had never been very flourishing in the principality. They had no bond of union, and consequently had not acted together. It was reserved for Jones and his friends to accomplish this desirable object. That remarkable means in which those eminent men were united is called the *association*, of which a particular account is given in Rowlands' records.

Though Jones and his friends had built chapels for the use of their numerous congregations, yet they considered themselves still members of the Established church. The ordinances were administered by the clergy only, who were in connexion with them. Most of the members communicated in the churches of those evangelical clergymen, though they had to travel far, some as much as twenty miles ; yea, hundreds of them, who went to Llangethio, had four times that distance to go, if not more. And to

this day this connexion, though now become very large, is kindly disposed towards the establishment. Indeed, had the rulers of the church been kind to this body, instead of persecuting it, there is reason to suppose that it would have remained in union with the establishment to this day. However as things are, the members do not avow themselves as having departed from the church. It is true they have set apart some ministers for the administration of the sacraments, as the connexion had increased to such an extent. This is the only material addition made to their plan since the days of Rowlands.

The state of things in Wales then was similar to that in Ireland now. However the serious clergy are more numerous in the latter than they were in the former. As far as we understand, there were only about ten such ministers in the principality at the commencement of Methodism there. Whereas there are hundreds of gospel preachers in the Irish church. It is stated in the Ecclesiastical Gazetteer, that *three hundred* of them proposed some time ago to do what Jones and his friends had been doing in Wales, that is, to preach the gospel wherever it is needed. This account is very interesting, and bears upon the point in question. It is in substance as follows :—

“During the recent meeting of the Irish archbishops and bishops in Dublin, (Nov. 28, 1838,) a very important document was laid before them, signed by upwards of three hundred clergymen, suggesting the utility of some regulations which would enable the clergy to preach and otherwise to exercise their ministry *beyond* the sphere of their own parishes, and in districts where spiritual instruction might be more required.” The underneath is a part of the address.*

* “We, the undersigned clergy of your Lordships’ different dioceses,—feel perfectly convinced—that the exercise of our individual ministrations in our respective parishes—cannot meet the whole exigencies of the country.—We are ready and willing—in

The answer of the archbishops and bishops in part was this,—"We cannot but avow our conviction, jointly with yourselves, that the exercise of your individual ministrations, in your respective parishes, is not commensurate with all the exigencies of our country.—On the whole, we declare it to be our opinion, that the efficiency of the church would be best promoted by enabling the prelates to provide resident curates where they may be wanted ; thus producing a fresh accession of ministerial strength, which shall be stationary in the places to which the curates shall be licensed, and regulated after the manner of ordinary curates.—We are preparing a plan in which we shall gladly receive your co-operation, reverend and beloved brethren ;—beseeching the blessing of the Holy Ghost."

Well had it been for the Welch church, had her prelates manifested such kind feelings towards those clergymen that were trying, in the strength of the Lord, to do all the good possible in the principality at the dark and awful period already mentioned. But, had they even acted like the Irish bishops, they could not have met with curates there to supply the wretched destitution : they were generally a spiritually idle and ignorant set of men ; and many of them, awful to say, were leaders of the people in sin and wickedness ! The bishops, however, would have done well, had they employed such men as Jones and his friends as missionaries, to travel through all the principality, preaching in all the churches, to revive and reform them. Men of piety and talent would soon have appeared to assist them in the church. There would have been a good supply of excellent ministers in a few years. But, alas ! those extraordinary

the strength of the Lord, with our time and talents, our hearts and lives, earnestly and devoutly to give ourselves to the work, according to our several abilities.—And may we all, when we come, as we soon must come, to render an account of our stewardship, be accepted before the throne, through our Lord and Saviour Jesus Christ."

men, Jones and his companions, were treated with unkindness and hostility by the prelates, as if they were aliens and evil doers; and the carnal clergy were treated with the greatest civility and kindness, as if they had been the most useful men and the best sons of the church: and all the preferments were always bestowed upon these worldly clergy. However, these eminently pious and useful clergymen were not daunted, neither were they left to themselves, in evangelizing Wales: the men that would have assisted them in the church, became exhorters and travelling preachers, and thereby greatly contributed towards carrying on the great work.—The church of Rome, however blind in other respects, acts wisely with regard to the employ of suitable agents in places where the people absent themselves from worship, to stir them up, and to induce them to attend. After the object of these priests is attained, they depart, and proceed to other places in need of their services.—What a blessing it would have been to the church of England, if Jones and his associates had been thus employed in it. However, neither he nor his friends had any idea of separating from the church, though they struck out a new path of usefulness. The connexion was so formed as to be in perfect union with the church, and to aid it most materially. And had there been an improvement among the clergy as well as the people, as Jones hoped, no doubt but that the church would have been in a most flourishing state at this time.

In nothing was Jones so much distinguished as preaching. It might be said of him as of Whitfield, it was his meat and drink. Perhaps there has been no minister that bears so strong a resemblance, in spirit, manner, and doctrine, to that great English reformer, as Jones. He was also, like him, constantly and successfully engaged in this great work.—It does not appear that Jones kept any particular Journals of his preaching excursions; but there are a few Letters of his still extant, that occasionally notice

that part of his work in the Lord's vineyard. The four first of these letters shall be introduced here, as they give us some idea of the commencement of his itinerate labours and exertions. It appears by one to Lady Huntingdon, in the next chapter, that he began those labours of love about five years after he entered upon Llangan. But it is very probable that he had commenced earlier than that time. What excellencies appear in the following letter to a friend.

"Maesmynus, near Builth, April 5th, 1777.—I am thus far on my journey from North Wales. I preached yesterday at College,* and came last night to this place. Tomorrow morning I hope to stand up for the dear Captain of our salvation, at two places in this neighbourhood; and I humbly trust he will be graciously pleased to come himself to the camp. When he is present, it is a sweet work to fight under his banner.

"Your everlasting interest is much on my heart. Blessed be God for sending his Holy Spirit to convince you and me of sin;—that our eyes are in some measure opened to see the glory of that free salvation purchased for sinners by the death of Jesus Christ. It is an infinite mercy to know this even in part. But what we know at present is but a pledge of what we shall, in a short time, see and enjoy for ever. Blessed be God for *free* grace. What the Lord has already given you to taste of the comforts of religion, is, I trust, dearer to you than all the pleasures of the world. Be therefore happy, though reckoned a fool for the sake of Christ.† It will be your highest honour at last. May the Lord enable you to go on, bearing a good testimony for the

* The above-mentioned College belonged to his friend, Lady Huntingdon, and was kept at Trefecca, Breconshire.

† "Pwy fatter yw i'r rhain eu gyd,
Gael eu dirmygu gan y hyd;
Eu enwau da, eu parch au bru,
Sy ngadw yn y nefoedd fry."

love of Jesus. And remember, if you suffer with him, you shall one day *reign* with him; reign and sing praises for redeeming love for ever.

“Christian friends crowd in upon me, and I can go no further.—May you all enjoy much communion in your hearts with God, then all will be well. How does — longing after Christ (dyn heb negas dan y ser ond mofin am ei Dduw) go on now? My dear Sinah desires her love to you.”

There is only one letter more dated this year, among those I have been favoured with, and that bears the signature of Sinah Jones, his excellent partner, which, with those that are not introduced in the body of the work, will appear at the end.—Jones had two sons and one daughter. One of the sons is the present pious rector of Cilgerran, near Cardigan; the other, who is dead, did not give him so much comfort as the rest of the family. The daughter is the mother of Dr. Lewellin, the much-respected Principal of St. David's College, near Lampeter, and dean of St. David's. It has been thought proper to mention his wife and family here, as their names occur at times in the letters.

The following letter, which was written in the next year, exhibits some traces of his itinerate preaching and useful observations.

“Bristol, June 5th, 1778.—Blessed be God I am brought thus far safe on my way home. I have been *sufficiently* hurried,—but I hope to rest in a few years from all my labours. I assure you that *rest* is a thing that I know but little of.—I saw dear A. last night: he seems low. I trust he has some concern about his soul; and if so, salvation is ready. Blessed for ever be God for that precious fountain opened for sinners. It is well for me it is *open*; I want it every moment.—May we be kept faithful to our

Lord till the end of our journey. It is well for us that we have a strong friend on our side, who works powerfully.—Seals are truly gratifying and confirming; more so millions of times than many think.”

The next two letters exhibit Jones as the zealous preacher, the heavenly pilgrim, and the constant friend.

“Coychurch, November 9th, 1778.—I trust my dear old friend is ripening apace for glory, then all will be well.—I have had a long journey through the North. I was out no less than six weeks. I met with many rough storms; but, blessed be our dear Lord and Master, I had some very bright and shining days indeed.—On my return through Carmarthenshire, I buried my dear old mother. I had an opportunity of attending her during part of her illness. I have heard since that my only brother is dying, if not gone! What a world of woe we are in!

“We are very glad to hear that you are so hearty. Mind, it was in Glamorganshire that you began to get a little better; and you must not forget Llangeitho. There you had a lift also. Blessed be God for every lift we have above this world. I want them daily; much want them indeed; and, through mercy, know partly what they are.—This is not our home. Oh may we be in earnest for a better country. The prize lies before us; may we press forwards with christian fortitude. Though we are weak and helpless, yet we shall be made strong; and, by our Captain's wisdom and power, we shall be *more* than conquerors.—Nancy Jones was asking me very lovingly for you, when I saw her in my North Wales journey. It was a general question put to me by the North Wales friends, ‘Does the young lady that was with Mrs. Jones at Llangeitho hold on for Zion?’ What was my answer think you?—I have no news to send you, but that Mrs. Prichard has a fine boy, who is about a fortnight

old.* We are going to see her to-morrow.—When you see the gardener, be so kind as to tell him that I beg he will preserve me a few flower seeds, such as Prince's Feathers, a few Balsams, and a few Cockstombe seeds. The plants he was so kind as to give me, could not bear the removal.—Maria† is at my elbow. I asked her just now if she loves Miss Read? She says she does. I asked her why? Because she loves me, ('am ei bod hithau yn fy nghara innau.') I wish I may always say so to him who loves me from eternity."

"Coychurch, June 28th, 1779.—I shall be with you at Llanbiddel next month; at Goutre church also. I am going now through Carmarthenshire and Radnorshire. Our time here below will soon be over; may we now be enabled to press on hard for Zion; there we shall rest,—free from every tempting foe,—and in full enjoyment of that bliss which my poor soul now longs for. My dear Sinah and little ones join me in love to you."

Here the regularity of the letters, as to dates, is interrupted. Three that should come in here, according to time, are introduced in the eighth chapter, as they bear upon the subject of it.—Now we are viewing Jones as an itinerate preacher: and as to preaching the word of God, he was constantly engaged in it, as we have observed. Yea, there was scarcely an association or conference in the Methodist connexion, but he was there; and the expectation to hear his melodious voice, publishing peace through the death of the cross, was cherished in the bosom of all the numerous hearers in every part.

* Mr. Prichard succeeded Jones at Langan; he is also one of the vicars of Landaff. He goes on diligently and laboriously in the work of the Lord. He was brought to the knowledge of the truth by hearing a sermon at a clerical meeting some years ago. How wonderful are the ways of God!

† His daughter.

In the following letter we have a fair specimen of his preaching excursions and striking traits of friendship.

“Coychurch, May 22, 1800.—I have been expecting the pleasure of a line, but in vain. Old friends are very precious. You will, in a few years, come to know this. I am convinced, fully convinced, of the truth of it. I can make no new friends, and indeed I am far from wishing it. I am happy in loving my old ones, though but a scattered few. Formerly I had clusters of them. They are gone, and have left a small remnant behind. Those I love, and I cannot do otherwise. Your sister and yourself I respectfully reckon among these precious ones. And when I am gone, you will lose one of those who loved you with love unfeigned.—I have been five weeks very poorly, but, through mercy, I am now much better, and begin to think of a new campaign, which I believe will be a long one this summer. The association is to be at Treacastle next Tuesday and Wednesday, and I hope to meet my brethren there, and to go from thence through Cardiganshire and Pembrokeshire, and then back to this country till the end of June; and if I can, I will, about that time, pay you a short visit in Monmouthshire. And early in July I shall, with my Master's leave, set out on my North Wales round, and go as far as Chester, Liverpool, and Anglesea, before my return. And if I am able, I shall go to London for the months of October and November. This I have promised, but perhaps I may not live to perform it. Thus I tell you of all my intentions, but I know not how my Master may dispose of such a poor creature.—I saw Mrs. and Miss Jay (of Bath) lately, and they were well, but poor Bassett falls away daily. He will soon come to the possession of his inheritance.*—I can deeply sympathize with your worthy

* An eminent clergyman, once a fellow-labourer with Romaine. He is further noticed in the eighth chapter.

sister, in care and trouble, in anxiety, in fear, in hope, in contriving, in the loss of sleep, and worse than all, in quarrelling with God's will about a certain temporal case. This is an unknown path to you, in which I have frequently dropped many a despairing, heart-melting tear : and after all I am alive."

It is worthy of remark, that Jones was distinguished for faithfulness and uprightness of character, qualities which peculiarly designate the true followers of Christ. He was always most scrupulously punctual in attending at the exact time at which he was published to perform divine service. Indeed, something extraordinary must have occurred; to prevent him from proceeding in his Master's service : and when such an obstacle came in his way, it was a source of great grief to him, as the following letter will testify. It was written to the pious and excellent Jones of Wrexham.

"Langan, September 17th, 1796.—I am sure you are not a little offended at my late conduct. May I hope for pardon ? You are a transgressor also. There is one who can and will pardon you, and when that is done, you will pardon me also. I must therefore beg of God, in the dust, to give you a heart full of divine love, and I shall be free again from my last sin against *you*. I thought it was my best and safest way to go to the fountain head at once, there free pardon runs as wide as the ocean itself.—But a suspicion may arise in your bosom that my promise was only a put-off for the time. No, my dear friend, I assure you it was not. I *then* fully intended to come ; and since then I have done all in my power to remove obstacles in my way, but to no purpose. ‘Gallaf ddywedyd om calon fel dyn gonest, fe 'm lluddiwyd.’ I can say from my heart, like an honest man, I was hindered. I am happy in one thing, and that is, that I disappointed my friends but in *one* opportunity only ; and I am fully assured in my own mind

that my burden on that account was much more grievous to me, than the disappointment could have been to many. It is now over, and I hope my dear friends will forgive me. I shall never promise to come again till I am at the North side of *Bwlch-y-Groes*, and I humbly trust that I shall have that pleasure once before I die. I should have been very happy to have had more of your company while at *Llan-geitho*, but the hurry there was so great, that no comfort by way of conversation could be expected. If ever I shall see North Wales, I shall be much gratified by spending half a day with you. And I hope Mrs. Jones would not be sorry to see an old pilgrim, though hitherto unknown to her. I pray the Lord Jesus to bless you both, and give you much soul prosperity, in the growing knowledge of the Saviour of poor sinners. May you know what it is truly to submit to the gospel way of salvation. In this I fear I am too short, though a pretended preacher of the gospel. My old man wants to keep the lead, and has the impudence to claim the comforts of my religion as the fruit of his labour. Deceitful, deceiving dog, may the free gospel of Jesus be his destruction in my mind, and may the cross be my glory.—Wishing you much of the Lord's gracious presence every moment of your life upon earth, and a firm reliance on the *grand foundation* of the church for eternal glory hereafter —."

The following letter describes his feelings and diligence in the Lord's work when old.

"Coychurch, October 28th, 1802.—I could not conceive what had become of you; to me you were like a valuable lost sheep. My comfort was, that the good Shepherd had you constantly under his eye, and within his gracious protection. I am still a pilgrim in the wilderness, and frequently like a sparrow *alone* on the house top, and like a pelican in the desert. The keeper of Israel is my guard

and comfort, and so I go on from trial to trial, from strength to strength, waiting for the time to ascend the hill of Zion, where I hope to rest in peace and comfort.

“ I am still on the going order ; and have great reason to be thankful for strength according to the day. I get old, but I can yet ride thirty miles a day, and labour with a degree of vigour for my precious Master. I have been for a month past rather unwell, and yet able to keep to my post, through mercy. I am now better, and intend to set out for next Sunday from Llangan for the association next week at Landilo, Carmarthenshire ; and from thence on a little round through Cardiganshire, and so away for Maner-owen for three weeks only, and then for a round through Carmarthenshire home to Coychurch.—I caught a severe cold about this time last year in London, and my cough continued four months together, and I almost despaired of ever getting the better of it, but it pleased the Lord to remove my complaint only by taking a table spoonful of plain honey now and then in the day ; and now, through the great goodness of my dear Master, I have sound lungs, and can lift my voice like a trumpet. I confess I fear another winter, but I still *trust on*, and *trust on*, and leave consequences to our dear Saviour.

“ How are my dear young friends ? Is there any of them in love with Jesus ? That is the great point. I would not give a feather for all the wealth and glory of this world, if that be wanting. To love and honour the Saviour of sinners, is the greatest ornament that can possibly belong to man. Happy is the person that is imbued and clothed with this.—You wish to hear how Maria is ; I am happy to tell you that she is *one of us*, despised for her religion by the foolish spirit of this world. She has her trials ; one of her character must have them ; but she glories in *redem- ing love*. Her children have been very ill lately, and the youngest seemed likely to die ; but they are all recovering I think. She is now pregnant of her sixth child, and not

far from her time. All well ; all well ! She will have a multitude of little ones,—never mind, the Ruler of the universe is rich enough to provide for them.—Dan* is waiting for the accomplishment of fine promises, which probably may never come to pass.—Davy† is in Surrey, displaying the colours of the cross, like an honest young soldier, and I humbly trust that he will never strike them. He is persecuted, but his Master is able to support him in the field.

“ My love over and over again to your dear sister, and to each of her children ; and may the good will of him who dwelt in the bush, be their eternal inheritance, and that will be enough for them.”

What excellent spirit is displayed in these letters ; what love to God and man ! How does this heavenly disposition manifest itself in actions for the glory of God and the good of mankind. His exertions in the good cause were ceaseless, and his labours indefatigable ! He was always going to preach the everlasting gospel to perishing souls, in various dark places and corners. How frequently do these expressions occur in his letters :—“ I am still on the going order ”—“ and then for a round through ”—“ I intend beginning my campaign again next ”—“ I hope to commence such a journey again ”—naming at the same time counties, towns, villages, he intended visiting ; stating work for weeks, all of course for the manifestation of God's glory, and the salvation of souls. What an object ! All other journies and travels, however benevolent or magnificent as to their end in a worldly point of view, sink into *nothing* when compared with those journies of Jones's. The glory, riches, and pleasures connected with these are *endless* !

* His son, who is now dead.

His other son, who is now the rector of Cilgerran. See p. 42.

CHAP. IV.

Jones's labours in Lady Huntingdon's connexion—his letters, and funeral observations.

ANOTHER remarkable circumstance in Jones's life, was his religious acquaintance with Lady Huntingdon. He laboured most successfully in connexion with her Ladyship in England, as well as in the Established church in Wales. The Countess was a most sincere and honourable member of the church of England, and was most anxious for the introduction of useful men into her ministry; and for that purpose had several godly young men prepared for the church. But they, to her great mortification and disappointment, could not be received as candidates for holy orders within the pale of the establishment. She, being full of zeal for the diffusion of christian knowledge through those parts of the country which were hitherto dark and ignorant, sent those young men to preach in places where they were most needed, like the Welch exhorters.—Jones and other clergymen, as Romaine, Venn, Berridge, Glascott, &c., who entertained similar views as her Ladyship as to the necessity of enlightening a dark country, assisted her as much as they could, in her noble exertions in the cause of religion, though not quite regular.

Thus wrote an excellent author on this remarkable step: —“ Nothing is more evident than that this irregularity was unintended. Zeal indeed was enkindled, but it would have continued to warm the churches, had it not been dislodged by Ecclesiastical power. The fire however was inextinguishable; and being forbidden to burn on the usual altar, it sought every avenue of escape, and visited and blessed other places.—Field preaching succeeded rejection from

the churches; and the Countess of Huntingdon, who thought only of chaplains for her preachers, and of episcopal ordination for her students, was at length compelled, very much against her will, to violate ecclesiastical order."—*Foster's Preface to Lady Huntingdon's Life.*

As we are on the subject of the Countess of Huntingdon, and Jones's labours in her connexion, it may be well to give the following extract from the same author respecting her progress in religion :—" We follow her," says he, " in the present history, from the girl of nine years of age, impressed with solemn thoughts and purposes on witnessing a funeral, through a series of changes, till we mark an elevation of spirit truly and sublimely christian,—which rises above the splendour of a court,—which dares to allow zeal to act, first in visiting the poor, then in opening the drawing room for noble hearers of the gospel, then in the employment of laymen, and in opening of chapels for the accommodation of the multitude."

The same writer notices the providence of God in employing the Countess as an instrument for the spiritual benefit of the rich, in the following manner :—" There was indeed a hallowed work in progress among the poor and middle classes in society, but the means of reaching these, which the necessity of the case directed, such as preaching in fields and barns, were not likely to command the attention of the rich and the noble. There needed therefore an instrument to bring the gospel into friendly contact with the highest ranks. This instrument was the Countess. There was an attraction and an influence about her which were felt by many of the great in an extraordinary degree; and not only the courtly Chesterfield, the political Duchess of Marlborough, the gay and frivolous Nash, but the infidel Bolingbroke, paid her marked homage, and listened to the preachers whom she patronized and commended."—Then he adds this remark as to her superior character :—" She was not a whit behind the foremost in affection for souls

and zeal for God ; in spirituality of mind and fervour of devotion ; in contrivance and energy for the extension of the gospel ; in a large and disinterested soul."

Seeing by these extracts the nature and excellency of Lady Huntingdon's character and manner of proceeding, we view Jones's labours in her connexion in a pleasant and interesting light. Being esteemed and employed, as he was, by such a person, reflected no small honour upon him. The Countess had great discernment in the choice of suitable instruments for the Lord's work. She saw Jones's excellency as a minister of Christ, and valued him highly for his usefulness. He was indeed greatly honoured by her from the commencement of his ministry. She was, as has been observed already, the means of his promotion in the church. This kind christian regard subsisted between them till death. The intercourse was of the most spiritual and edifying nature. Many letters on the best subjects passed between them. We regret that only one is now extant, which will soon appear. They travelled frequently together in the exalted spirit of christian charity, in the service of their common Lord, proclaiming and making known the gospel of peace to a sinful lost world. Jones, by her Ladyship's pressing request, paid nearly every year a visit to her chapels in London, Bristol, and other large towns. But it was with the greatest difficulty he was spared in Wales. No minister was more popular than Jones, either in England or Wales, during his day. He was attended by very large and numerous congregations.*—The church prayers were read in most of her Ladyship's chapels : this was very congenial with Jones's disposition and habits. Indeed all the ministers and people in that denomination were very kindly disposed towards the church of England, as to

* Charles of Bala used to say that Jones's arrival in London for the great cause, was welcomed with uncommon pleasure by the religious world, and announced in as public a manner as any of the most popular preachers of the day in visiting London.

her services, liturgy, and articles. The connexion is conducted in the same catholic christian spirit to this day, as it appears in its periodical, called the Evangelical Register.

Lady Huntingdon had a College at Trefecca, in Wales, for training up pious young men for the ministry. It was opened by Whitfield in 1768. It seems Jones attended there sometimes for some important end, and also preaching the gospel. This circumstance is thus noticed in the Countess's Life :—"In 1773 the College was favoured with frequent visits from the Rev. David Jones, rector of Llangan, a man of great eminence in his day, and for many years a constant preacher in the chapels of the Countess. The beginning of May her Ladyship wrote to Mr. Jones, by one of the students, who was going to attend the Welch association, requesting him to renew his visits to Trefecca. It was her Ladyship's intention to have been present at the meeting of the association, but she was prevented by indisposition. After the meeting the young man returned to College on trial, and brought the following letter from Mr. Jones."

Wonderful manifestations of the efficacy of the word on the hearers will be seen in the letter.

" Bridgend, May 14th, 1773.

"MY LADY,—Your kind letter I received by the young man, for which I heartily thank your Ladyship. We should have been truly glad to have seen you at our association. It was a very solemn day indeed. The Lord Jesus fulfilled his precious promise to his servants, 'I will be with you.' Great power from on high attended the word preached. Many went home rejoicing; and who would not rejoice, when the Captain of our salvation himself appeared in the field of battle, assuring the hearts of his poor people that he would conquer in and for them? I trust there were some also of the careless sort cut to the heart. Mr. Rowlands preached his second sermon in the morning, from

Acts ix. 4. 'And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?' Mr. W. Williams preached before him. In the afternoon we had two sermons also; the first by Mr. William Lloyd, a lay-preacher, and the second by Mr. Peter Williams. Some of the people made our little town ring with *Gogoniant i Fab Dafydd; Hosanna trwy 'r nefoedd*.^{*} Your Ladyship does not want Welch interpreters. *Hosanna hefyd trwy 'r dddear,—Amen, amen.*[†] Mr. Rowlands preached the next day at a little town about twelve miles west of us, where he had a sweet opportunity indeed. He spoke wonderfully on Abraham *looking up*. Gen. xxii. 13. I never heard such a sermon before. *Surely* he is the greatest preacher in *Europe*. May the Lord own him more and more. That little town also rang with *Gogoniant*, (Glory.) Keep on, blessed Jesus, to ride triumphantly through our land. Fill our cold hearts with thy love, then we shall praise thee from shore to shore.

"My poor wife, who enjoys but an indifferent state of health, desires to join with me in christian love and respects to your Ladyship; and we hope the Lord will bless and preserve you long in this world for his own great glory. We rejoice to hear that you are enabled to hold up your head like a brave soldier in your *present* situation. 'As thy day is, *so shall thy strength be*.'

"In a week's time I intend setting out on a journey through Pembrokeshire. Probably it will be my last, as they are soon to have a settled minister among them, Mr. William Davies of Neath.—I intend doing myself the pleasure, if the Lord preserves my health, of calling on your Ladyship before the end of this summer. If I can contrive to stay over a Sunday, I shall give your Welch neighbours a sermon at your Ladyship's chapel.

^{*} Glory be to the Son of David,—Hosanna through the heavens.

[†] Hosanna also through the earth,—Amen, amen.

"The young man is to bring this. I hope the Lord will greatly bless him in his studies. I believe him to be very honest in his sphere. Whether he is cut out for the College or no I cannot pretend to judge; you will find *that* during the time of his trial. I wish he may turn out to your Ladyship's satisfaction. And am, my honoured and dear Lady, humbly and dutifully your's, D. JONES.

"P. S. The following lines I throw at the feet of your Ladyship's young men. Let them try their talents, and render a just translation of them in verse for their worthy patroness. They were written by Mr. W. Williams, and are very sweet to an afflicted soul.

'R wyf yn terfynu
 Nol pwyso oll ynghyd,
 Mae cyfnewidiol ydyw dyn,
 Ond Daw sydd un ohyd;
 Ar ei ffyddlondeb ef,
 Sy'n noddfa gref 'r gwan,
 Mi greda dof mhen gronyn bach
 Or tonau 'n iach i'r lan.'*"

* The following translation of these lines was made by Mrs. Bloomfield, wife of Mr. Bloomfield who had his education at her Ladyship's College at Cheshunt. The College was removed there in 1792.

"Alas, how vain is mortal man,
 How fickle he appears!
 How fast he hastens to the tomb,
 Which terminates his years!
 So said my soul, when great distress
 Like waves burst o'er my head;
 But God for ever is the same,
 Who shall my footsteps lead.
 He my unchanging Refuge is,
 Nor will my prayers despise;
 I know he'll save,—I'll trust his grace
 To raise me to the skies."

The above lines, though sweet, are not a literal translation, but rather an expansion and enlargement of the original thoughts.

The thought that this is the only letter from Jones to Lady Huntingdon now extant, enhances its value. The fellowship of such souls was most sweet, as we perceive, in this world ; but how delightful must it be now in heaven.

Jones's modesty and self-denial shine in this excellent letter. Though he was one of the principal preachers on the occasion, yet he does not introduce himself, nor even mention his own name once ! How different is this to the conduct of some popular preachers ! How apt are they to speak of their own doings, in *some* way or another, when opportunities offer ! Who but the truly humble would omit mentioning his own successful exertions, at least when in conjunction with others ? Self-love is the cause not only of ostentation, but also of bitterness and strife.—No doubt this and similar pleasing instances of self-denial in Jones's life were the effects of deep and abiding grace in his heart. All the aim and desire of his soul was to glorify God.—Our Lord and Master's example, as to self-denial, was very remarkable and striking. He used to forbid persons publishing the great benefits he had conferred on them.

There is an interesting account, in Lady Huntingdon's Life, of the erection and opening of a chapel at Swansea, in which Jones was engaged. A poor pious man, named Tucker, of that town, applied to her Ladyship when lodging at Britton Ferry in that neighbourhood, to favour them with the gospel. She at length consented to use her endeavours for that purpose. She soon came to Swansea, and directed one of her students to preach under an elm-tree facing her lodgings in Chapel Street. This venerable tree, it is said, is still standing, and viewed with pleasing emotions by the elder members of the society.

It is thus observed in the Life of the Countess :—" On her Ladyship remarking that a room was sufficient, Tucker remonstrated, and with his characteristic energy declared, that, with hat in hand, he would beg through the principality, if she would not comply. Her Ladyship yielded,

and, through the interposition of Sir Herbert Mackworth, applied to the corporation for one of the sand-banks on the Burrows, which they granted for a certain consideration."—Soon a commodious chapel was erected there. It was opened April 5th, 1769. Jones was one of the principal preachers on the occasion. He was blessed, no doubt, with much of the divine approbation and assistance, in delivering his important charge to the vast assembly; and no doubt but that the gospel came with sweet unction from his lips, in its healing saving powers, to many helpless sinners there. We believe that the Lord crowned the service with manifold blessings, filling the house with his gracious presence and glory. Jones preached frequently there afterwards, on his rounds.

Here a few letters of Jones's shall be inserted, respecting his journies and labours in Lady Huntingdon's connexion, showing at the same time his frame and state of mind on those interesting occasions.

"Bristol, March 31st.—I must be in London by April 12th; and from thence I go to Norwich. I long to see that journey at an end. May heaven be *tender* of a *weak* worm:—blessed be a forbearing Father. And I trust all will be well. I am here not-unlike a stranger in Babylon; *faint*, but yet *pursuing*. I trust by and by to arrive in a safe harbour; then all well. All our *black* spots will be done away for ever. At present they are near us; and though in our bosom, they shall all be obliterated: there is Balm in Gilead. Oh when shall we appear in our white robes, made so in the blood of the Lamb? To that *alone* I flee: I have no other refuge. I could go on thus with pleasure on this theme; but I am called away.

"I am very glad to find that you are alive, and likely to live for ever. Blessed be our dear Redeemer for this. 'Because I live,' says he, 'ye shall live also.' I humbly trust you will be enabled to do much for God, while you

are here below. I firmly believe we shall soon join the ransomed of the Lord above. *Gogoniant byth am rad ras.* For ever blessed be God for free grace. Oh what shall we render unto Jesus for his dying, and living love for us ? He is this very moment pleading for us before the throne : and this is our glory. May my dear —— be enabled to come up from the wilderness, leaning upon Jesus, and him alone.

“ When you open the parcel, see the *title* page of a book in it. It is full of seals, which none can take up for ever but such as can fully pay for it. It is a book for you from our faithful friend.” Rev. v. 1—7.

The following letter shows Jones's great delight and pleasure in the Lord's work ; also his undetermined state of mind about his remaining in her Ladyship's connexion.

“ Manorowen, Nov. 22, 1804.—I cannot tell you how I am *hurried* about from place to place ; and I fear to *displease* my dear Master by murmuring, for he is so very good to me as always to send me strength according to my day. I am very seldom *two* days together at what we call home ; but it is sweet and comfortable to be *doing* for him. I think it is a miracle of mercy that I am alive, when I look back to the deep rivers that I waded through.—Oh may I be enabled to praise my heavenly Master's name.

“ Though your sister has been long under our heavenly Father's afflictive hand, yet there is love, everlasting love, in his heart towards her. I humbly trust he has been graciously pleased to assure her distressed mind that she is beloved of him, and that none shall be able to take her out of his powerful and tender hand. Nothing can give greater pleasure than this would ; but I must wait for the best time, which is my Master's.

“ You doubtless heard of dear Lady Ann Erskine's death. Oh what a great character she was : yea, she was

eminently useful.—I am strongly urged to remain in the connexion, and to go to London as usual ; but I have not yet promised to go : that journey is almost too much for me now.—Davy is despised by many for his Master's sake, but beloved by the saints of the Most High : that is the greatest honour.

“ I hope you are as happy as a pilgrim can be in a weary land. Blessed be God for those rivers of water that are in Christ. These are for pilgrims, mind. Let us drink of these, and be happy. We shall soon launch forth to the mighty ocean.”

Jones however continued his labours of love in her Ladyship's chapels, as well as elsewhere, notwithstanding his old age and coming infirmities. Thus he writes a few lines respecting his ministerial circumstances in London.

“ Spa-fields, July 1806.—If you knew *how* I am worked here, I am sure you would readily excuse me. I have hardly a day to myself.—I hope the Lord is bringing your sister about again : this would give me great joy in my last years, as I have had a long run of sincere affection and regard for you and her.

“ I wish you were with me here for a month, you would be pleased to see the numbers that crowd to hear the gospel. But there are thousands and thousands busily engaged in seeking for happiness from other quarters, but all in vain. Blessed be God for ever and ever, for his *precious* Son : in *him* is our peace and eternal rest.”

The following letter gives a pleasing account of his labours in London, which were, I believe, for the last time there.

“ Spa-field Chapel House, July 20th, 1806.—You know I promised to send you a line before I leave London ; I frequently thought of it, and I now sit down to fulfil it.

I am very unfit for the work this morning, as I can hardly hold my pen between my fingers, being so enervated through my whole frame, after the great heat I experienced yesterday in the chapel where I preached. But you must take the *will* for the *deed*; as I cannot write you a long letter, and I am determined to delay writing to you no longer.

"I have been now for six Sundays at this place, and have not been idle in my poor way, but endeavouring to do some good to my fellow creatures. I have been very poorly in health for a fortnight since I came to town, but was enabled to go through my duties with a degree of comfort to myself, and, I humbly trust, with a degree of profit to others. I am a poor and very unworthy instrument, but the Lord loves to do great things through very small means, and herein I am happy. The Lord has in mercy been very tender of me in this place ever since I came here. Many thousands crowd to hear the word, and seem to receive it with comfort. How the Lord supports me, is a wonder to myself, but so it seemeth good in his sight. May this keep me in the dust at his feet, and may my daily song be, 'Not unto us, O Lord, not unto us, but unto thy name give glory.' Psal. cxv. 1.

"I have no news to give you but what you see in the public papers. Peace is the common cry of the people, and yet there is no peace, nor any prospect of this blessing. It is well for us that there is peace, eternal peace, established between the king of heaven and our precious souls, and that freely through the blood of Jesus. Oh how ought we to love him for this! May the Lord the Spirit keep a continual sense of this on our minds, then we shall live more to his glory and more to our own comfort. May this be our joy and strength in all our trials and troubles through this world.

"I am solicited by the Committee belonging to this Chapel, to spend several Sundays more here, but I am come to the resolution of leaving this place in three weeks

to come, and return, first to Langan, and then to Pembroke-shire.* My son David will accompany me in the journey down, as he will be coming to take his living of Cilgerran, which the Lord Chancellor gave him last Saturday. His Lordship has been very kind to me in granting my son that favour."

The following few lines, of a similar nature with the above, but also referring to his curate, shall conclude his correspondence on this subject.

"Spa-field Chapel House, July 1806.—I have had it on my mind for a fortnight to trouble you with two or three lines, just to inform you that I am alive, and, through mercy, kept up tolerably well in health. This I can assure you, that I have not been idle since I came to this great

* No wonder that Jones, notwithstanding his great popularity and success in London, should be desirous of returning to Wales, his great field of usefulness, to dispense the riches of salvation to the thousands that were anxiously looking for his coming in the fulness of the gospel.—A friend of Jones's in London, knowing the vast importance of his labours in the principality, and the great expectation for his return there, addressed very affectionate lines in verse to him on the occasion of his leaving town. The part that alludes to his return to Wales shall be inserted here, and the whole of the poem shall appear at the end.

"But hark! I hear, across the dales,
Methinks, the cries of some from Wales;
Which say, 'Return, dear Jones, return;
Thy absence here we sadly mourn:
Return as soon as ere you can,
To fill the pulpit at Langan.
The ancient Britons' prayers unite
To beg of heaven to speed thy flight,
From England's ground; for thousands here,
From North to South, with open ear,
Would listen to thy gospel strains,
And raise their songs to heavenly plains.'"

city, and my labour seem to open more and more before me every day. I wish for a little rest already, though my time here is but half over; but the hours are going on, and another month will be soon gone: may the Lord be pleased to continue my health, and make me useful in his service. It would delight your heart to see our Sunday congregations; many of them seem to be thirsting for the waters of life.—Be sure to give my love to my *new* curate, when you see him, and tell him from me that I firmly hope that the Horn of oil was opened and poured on his heart, when the Bishop's hand was on his head. I have nothing more to tell him, else I would have answered his kind letter. Tell him that I also hope he goes on with comfort at Langan."

Though Jones was extensively engaged in very important stations, and that evidently under God's peculiar blessing, for the good of souls, yet he did not forget Langan. This place was the grand centre of his labours; and here he placed very useful curates. The gentleman mentioned above was the Rev. W. Howels, afterwards the well-known and much respected minister of Long Acre Chapel, London. He was Jones's assistant at Langan, until he took his flight to another world. Mention is made in Boudler's Life of Howels, of the above circumstance, and the happy union that existed between them.—Though Boudler speaks very respectfully of Jones, yet had Howels himself dictated that part to him, Jones's character would have appeared to a far greater advantage, especially as a preacher. Howels did not think there was his equal in point of unction and sweetness. Often did he repeat, with great pleasure, a stanza in W. Williams's Welch Elegy on Rowlands, respecting Jones's extraordinary and overwhelming eloquence, when conversing on that subject. These sweet lines will appear hereafter. Indeed, such was his great fondness of, and attachment to, Jones, that he himself

composed an Elegy in the Welch language, respecting his amazingly pathetic discourses. It fully corroborates what I am now stating. It is a great pity that this excellent piece of composition has not yet been allowed to be printed.

Jones, it seems, was the only minister that was with that great saint on her death bed, the Countess of Huntingdon. The infinite and eternal love of her heavenly Father was manifested towards her in this as well as every other respect. Perhaps there was no minister so suitable to attend her dying bed as Jones, and that on the account of his communion and fellowship with Jesus, his seraphic view of glory, his peculiarly sweet evangelical spirit, and his most tender affectionate manner of sympathizing. And it was also ordered in the divine council that he should be the minister to preach her funeral sermon. Thus this remarkable event is mentioned in the Life of her Ladyship:—"The mournful event was improved at Spa-fields Chapel, on Lord's-day, July 3rd, 1791, by the Rev. David Jones, rector of Langan, who preached from Gen. i. 24, 'And Joseph said unto his brethren, I die: and God will surely visit you.'"—Then several extracts are made out of the excellent sermon, especially respecting the loss which the church of God sustained by her removal, and the striking character of the departed saint. Her excellency as a mother in Israel is indeed beautifully set forth in that sweet discourse; and the heavenly temper of *his* mind, at the departure of such a friend, is there most vividly exhibited. They were closely united in christian bonds. In order to give some idea of this, and of her dying experience, a few lines of that part of his sermon, bearing particularly on this point, shall be quoted. "God has honoured me," said the weeping minister, "with her acquaintance for nearly *thirty* years, and I have been with her in *many* of her public excursions for the spread of the gospel. We have *often* met with the enmity and scorn of the world, yet for

our support, Jesus, the Leader of his despised host, has *frequently* refreshed our souls with the sweet cordials of his gospel of peace; and *thus* he enabled us to hold on in the day of battle.—But now she has taken the wing for a better world, where the enemy's arrows can never reach her. These are levelled at us, who are left behind in a world of much tribulation and sorrow.—Reflect with gratitude on the goodness of God to her *even* to the last period of her life. Not many days before her last illness she said to me, *Oh Jones, my soul is filled with glory, my soul is filled with glory*; adding many other such sweet expressions.—What a lively christian her Ladyship must have been, when thus exulting even under the cold hand of death! Her view of glory must have been *very* clear and strong.—Jones, dwelling in another part of his sermon on her eminent piety, thus introduces her observation on that important subject:—"I have heard her," says he, "time after time, sweetly declare, 'that our religion, the religion of Jesus, grows not in the garden of nature, but comes down from heaven, and will never, never leave us, till it sets us down at its blessed source, where we shall drink of its ineffable pleasures for eternal ages.'—Saved and refreshed by this living fountain on earth, she was enabled to devote her *ALL*—boldly will I say *ALL*, for near fifty years, to the glory of Jesus, and the eternal good of lost souls."

This chapter shall be concluded with another extract from Lady Huntingdon's Life. The author, representing the pleasure she altered state of things in the religious world would afford her heavenly mind, adds thus,—“Could she have seen bishops *glory* in the attribute of evangelical preaching; could she have known an archbishop *foremost* in the reform of the church; a clergy eager and zealous, and tending every day more and more to the doctrines she most loved and valued, what would have been her joy? Had she seen dissenters growing daily more liberal without being less pious, more forbearing without being less inde-

pendent; churches rising on all sides; pastors founding and endowing churches at their own cost; laymen subscribing thousands to the erection of new churches, chapels, and schools; and societies formed for the advancement of missionary exertion, the diffusion of religious knowledge, and the education of the universal poor; and could she have added to this crown of rejoicing the conviction that her example had done much towards producing these effects, how would her pious heart have poured itself out in praise and thanksgiving! She and her *associates* were the *pioneers* to make the way smooth and the path straight for that army of which the main body is but now coming into the field. The advanced guard had difficulties to encounter, which have long since been overcome; obstacles to surmount which have been removed for years; but to them were due, and to them chiefly, under divine providence, the blessings we now enjoy."

CHAP. V.

Jones's exertions for the Missionary cause—brief account of the Missionary Societies.

THOUGH the ministry was Jones's fort, yet he took his share in other means for the promotion of the Messiah's kingdom, the glory of God, and the good of man, such as the Missionary and Bible Societies, Circulating and Sunday Schools. He foresaw, by the appearance of such extraordinary instruments as these new Societies, that some great events were about to take place, and that the prophecies were hastening to their fulfilment. Truly his generous soul was glad and leaped with joy.

Such extraordinary Societies as these could not be carried on without the union of many christians, and those of different persuasions.—The people had learned in some measure to combine for good and useful purposes before those grand and noble institutions appeared. The Conferences of the Methodists in Wales and England were of a peculiarly cementing nature.—“The turpitude of the Slave Trade had been brought to light about this time, and made deep impression on the public mind. The religious spirit of the age gave birth, in 1787, to the first really catholic association against that hydra. The suppression of the Slave Trade presented a rallying point to ardent and benevolent minds of all parties and creeds. Wilberforce became the centre of the combination, which taught the lesson of untiring agitation to accomplish its purpose.” And thus in the very hour that Burke was exclaiming, “The age of chivalry is gone,” he might have seen expanding around him a nobler combination and valour.—Then the Missionary Societies

came forth into existence, action, and vigour, by means of that noble principle, combination and union.

The London Missionary Society may be considered the first of that kind, (except the Baptist,) to attract the notice of the religious world. Therefore this Society may be considered to have been the forerunner of the Bible and other Societies which soon followed. This excellent institution was favoured with the attention and support of Jones, as well as of most evangelical ministers in the kingdom. The Directors selected annually then, as now, the most popular men to advocate its cause. So highly esteemed and renowned was Jones, that he was fixed upon among the first to preach in behalf of it. It may be necessary to say a word or two respecting this Society before we come to Jones's sermon.

There was something very flattering in this religious institution from its very commencement. Its first meeting was held in London on the 21st and 22nd of September, 1795, and about two hundred ministers were present. They had obtained by the second meeting, in May, 1796, thirty suitable persons for the Missions in the South Sea Islands; and on the 28th of July in the same year they were solemnly set apart for the great work, in Zion Chapel, (Lady Huntingdon's.) Ten ministers belonging to the Society engaged in this extraordinary service. Three prayed, one preached, another delivered a charge. The other five ministers, an Episcopalian, a Presbyterian, a Seceder, an Independent, and a Methodist, united in the same solemn designation of the Missionaries to their work.—They had met with a most suitable captain, named Wilson, who was a gentleman of cultivated manners, and possessed a most commanding countenance. He was in the prime and vigour of life, and had all the maturity of veteran experience. And what completed the whole, he was a man of great piety. The crew were a selected band of pious mariners. The vessel for conveying the Missionaries was called the *Duff*, and

purchased for £5000. They embarked at Blackwall on the 16th of August. All was highly encouraging and flattering. Multitudes flocked around them to take their leave, and to pour their blessings on them. And the sailors in the different ships on the river viewed them, as they passed by, with solemn surprise.

Jones's exertions in behalf of that blessed cause shall now be noticed. He preached before the Missionary Society on Friday, the 13th of May, 1796, at Zion Chapel, London. His subject was, "great effects from feeble means," founded on Judges vii. 2.—There were in the Society however some things he did not altogether approve of. It was his opinion that the *managers* of it looked *too* much to human means, and therefore he endeavoured in his discourse to direct their attention, as well as that of all his hearers, to Him who often does great things by very humble instruments. The following quotation will more fully show his meaning:—"You must have faith for the work," said he with great authority. "We ought not to be *too much* elated by human probabilities; and as christians we ought not to be dismayed at improbabilities. It is the work of faith to devour all these as we go on; and when we come to the foot of the hill, we ought to look up and say, 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain!' There is never any danger in trusting God with weak improbable means. Here the danger lies, in the *bias* of the human heart to look more to great means than to the great God! It is an easy matter for a person to say that part of the Lord's prayer, 'give us this day our daily bread,' when his pantry is well filled with all manner of necessary food and delicacies. But here is the man that wins his Lord's heart, who makes this petition when there is not a bit in the house for the next meal."—Neither did Scott, the commentator, approve of this Society altogether in its operations at the commencement. He thought, like Jones, that they wanted *more* of the simplicity of faith, to

trust in God and not in an arm of flesh ; more of the wisdom of the serpent, to guide and direct their counsels.

But the Lord, after purifying the Society, made it an instrument of great good. The whole of the Sandwich Islands, by God's blessing upon the labours of the Missionaries there, have given up idolatry, and cheerfully adopted the christian religion ! Similar success has attended the labours of the Society in other quarters, where they employed Morrison, Williams, and such men.—They are peculiar characters indeed that prove successful in such a remarkable work.—The state our minds should be in, when engaged in such an undertaking, is beautifully set forth and delineated by Jones, in another part of his sermon, in the following manner :—“ That ardour and zeal,” said the preacher, “ that at present seem to engage your hearts in the work, can hardly be sufficiently admired ; yet it is a *patient looking* up to God, and *waiting in the dust* for his blessing, that must crown the work. As the Lord moves, so will your success and prosperity appear. Your present prospect is like Elijah's little cloud, which will by and by, I humbly trust, *overspread* Otaheite, and all the Islands, and produce such a crop of precious souls for Jesus as will fill your mouth with laughter, and your tongue with singing.” Psal. cxxvi. 2. 1 Kings xviii. 44. As this interesting discourse will appear at the end, no more of it shall be added now.

Jones had a talent peculiar to himself in preaching. Though the substance of his discourse might not appear extraordinary, yet his manner and delivery were out of the common way, very winning and pleasing, as has been before stated. When the Lord owned and blessed his preaching, which was often very strikingly apparent, the effect was soul-subduing and irresistibly melting. It was so on the above occasion. Many of the hearers could not contain themselves. They were heard pouring out their hearts in praise to God before the sermon was concluded. Conse-

quently they would well understand what caused the congregations in Wales to rejoice under his sermons. And are not people excited and overpowered by speeches at Bible and Missionary meetings? Why then should they not, under certain sermons, be alike affected?

The following concise and pleasing description of this Society, in its infancy, shall be added.—“The newly discovered South Sea Islands presented a peculiar field for Missionary exertion, to the religious world. In 1794, a project which had been abandoned, was renewed in the Evangelical Magazine. Meetings for prayer and consultation were held every fortnight during six months; a Society was formed, a general meeting convoked in London: great was the company of the preachers; ministers and christians of all denominations assembled, and so strongly and entirely did they sympathize in their zeal, that they were constrained to say, *This is a new Pentecost!* Subscriptions poured in, and candidates in abundance presented themselves, from whom thirty were selected. Every possible precaution was taken to secure success, as far as the foresight of the Directors could secure it. The ship was manned with sailors really or professedly religious; and Captain Wilson, who left his retirement to take the command, was a man equally qualified for the charge by temper and opinions, as well as skill. On the 20th of August, 1796, they weighed anchor, and hoisted the Missionary flag,—*three doves argent in a purple field, bearing olive branches in their bills.* These colours did not excite more surprise in the navy, than the remarkable deportment of all on board. Not an oath was heard among them. And the sailors that were at Spithead, when the *Duff* finally departed, long talked of the *Ten Commandments*, as they called her, in which, when she set sail, the captain, the crew, and the passengers, were all singing Psalms.”

The first Society of this description in this kingdom was that for Propagating the Gospel in Foreign Parts, instituted

by King William III. in 1701, for the purpose of maintaining clergymen, and providing for the worship of God, in the plantations, colonies, and factories of England beyond the seas.* It is to be feared that this Society was not very zealous then, nor very discreet in the choice of suitable Missionaries, though some of them have been exceedingly useful, such as Schwartz, &c. Besides, it is not a Society that is carried on so much by the cooperation and exertion of the people.

The first popular Society we have an account of, is that of the Baptists, which was established in 1791. William Carey, who till his twenty-fourth year had been a working shoemaker, but now a Baptist minister, proposed at a meeting of his brethren the question, "whether it were practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world?"—The first subscription to effect so mighty an object was £13 12s. 6d.; "but want of money in such cases is a molehill in the way of zeal." Carey and his coadjutors set out, armed with the Bible and printing press, to assail the hydra-headed superstitions of India.

It is true that Missionaries had been sent out by pious individuals much earlier. Jones's patroness, Lady Huntingdon, was one of the foremost in this most laudable work. She sent some ministers to preach the gospel among heathen nations in the back settlements of America as early as 1772. Her Ladyship held a feast of dedication at Trefecca College, for the Missionaries, on the 8th of October in that year. Four rectors, different clergymen, and students, were present on the occasion, according to the Circular of invitation.—The Missionaries were ready by October 27th, 1772,

* The king, it is said, incorporated for the above end the archbishops, several bishops, and others of the nobility, gentry, and clergy, to the number of ninety, into a body, with a privilege to purchase £2000 a year inheritance, and estates for lives and years, with other goods, to any value.

when they embarked on board the vessel destined to convey them to America.*—"Her's was a Missionary zeal," as stated in her Life, "that burned with unabated energy for the salvation of mankind, communicating its hallowed fire to other hearts, and urging them to deeds of glory and renown."

Missionaries were also sent to North America by Wesley as early as 1769 : and Dr. Coke and three other preachers entered upon missionary labours in Antigua in the year 1786. The eminently pious N. Gilbert, a planter and a speaker in the House of Assembly, had prepared the way before them. He commenced the good work of preaching the gospel to the poor negroes in 1769 ; but he had departed this life before Coke arrived there.—Yet the Missionary exertions of this large and respectable body of christians were not reduced to system, nor were Societies regularly organized for their support, until the year 1817.

The Church Missionary Society was another glorious institution that doubtless arrested Jones's attention, as it sprang forth, with great gladness of heart, and great gratitude to God. He hailed it as an harbinger of infinite blessings to the forlorn and degraded children of the East. This Society was established in 1801 ; and its original object was to diffuse the knowledge of christianity in Africa

* We are reminded of the departure of the *Duff*, by the account given of these Missionaries leaving London. It is said that "as the moment of their departure approached, the prayers of the thousands who felt themselves peculiarly interested in the arduous yet glorious undertaking, became more frequent and fervent than usual. Vast multitudes attended them to the river side ; and as soon as the boats conveyed them from the shore, a solemn and affecting scene presented itself. Every countenance was suffused with tears ; hats and handkerchiefs were to be seen waving in every direction, bidding these servants of God farewell, as they were sailing from Blackwall ; and a multitude of prayers and wishes ascended as a cloud of incense to the great Head of the church, recommending them to his merciful protection and care."

and the East. It is conducted by members of the Church of England, under the patronage of various men, the most eminent for holy and successful zeal, and distinguished for public spirit and personal piety. Its funds arise from annual subscriptions, benefactions, weekly and monthly contributions, and congregational collections; and the result of these efforts has been, that in the year ending March 1840 about £96,253 was received, and the expenditure of the same year amounted to £90,902.

The foreign proceedings of the Society may be arranged under *eleven* Missions:—West Africa, South Africa, Mediterranean, China, North India, South India, Western India, Ceylon, Australasia, West Indies, N. W. America. In these Missions there are 95 stations, with about 548 schools dependent on them. These stations are occupied by about 177 Europeans: 95 of these are ordained Missionaries, and the rest are lay teachers, male and female. There are about 643 native teachers; 9 of whom are ordained Missionaries, and the others are readers, catechists, teachers, and assistants. The number of scholars, adults and children, is about 28,849. In several places churches have been built; and the communicants amount to about 3050.—The proceedings of the Society, which are published annually, contain about 40 sermons and reports, and form 14 volumes 8vo.

Towards the conclusion of its report for the year 1840 are these strong appeals:—"Does India, does all China, does the whole world, stand knocking, as it were, at the portals of Britain for answers to the questions, "Who is willing to make sacrifices? Who will help us? Who is ready to live among us, to labour, and even die, for Christ's sake and the gospel's?"

We cannot omit observing here, that a *branch* of that denomination of christians of which Jones was *one* of its chief leaders, has thought proper to send a Missionary to the heathen world. The body I allude to, is that at

Liverpool. It is strong and numerous, amounting to upwards of 1400 members. They are on the spot where communications with distant nations, are near, regular, and easy.

I am ignorant of the circumstances of this Mission, except the little I gather from printed statements.—However, perhaps none are more suitable, under God, for such an undertaking, than a pious Welch minister. There is no system of church polity better calculated for Missionary exertions than that of the Welch Calvinistic Methodists. Moreover, the Welch language is one of the oldest in the world.—It is true there are many and great dangers and obstacles in the way of Missionaries; and consequently the church of God should pour out frequent and importunate prayers for them.

The meeting for setting apart the young minister for the important work, was held the 4th of November last, at *Rose Chapel*, Liverpool. His destination is for *Kassia* mountains, between *Burmah* and *Hindostan*.—It is stated that “all the proceedings of the day were peculiarly blessed with the presence of God, his gracious aid and support; and that there was scarcely a dry eye in the vast congregation when the Missionary addressed them.”—It appears from the Report, that he had strong and urgent desires of going out as a Missionary many years ago, if the Lord would be pleased to qualify him. It was a matter of great and frequent grief to him to think that so many millions of his fellow creatures were perishing, having never heard of the way of salvation.—The more he experienced the working of the Spirit in his heart, and the more he viewed the glory of Christ, the more he was induced to go abroad to speak of Jesus to the heathen.—Though he had no idea that any Society would ever take notice of him and send him out, yet he thought that God would, in his providence, open some way for him to go. It seems that he was for a long time in this anxious state of mind, without the least

appearance of any way opening to him. He was sometimes afraid that those desires were nothing but the effects of heated imagination, and he prayed to God to undeceive him, and to restore him to his right mind, if he was wrong.—His religious friends at length encouraged him to make some preparations for the work so near his heart. When he began to study and to learn for the end in view, he became more calm and reconciled in his mind. But even then he thought he should never see the time of departure on such a glorious message. However, his determination remained, notwithstanding all trials, equally the same, and his principle stood firm and unmoveable.—Moreover, when he had manifestations of God's favour and lovingkindness in his soul, and when he felt the constraining influences of the Redeemer's love in his heart, the desires of going out became more ardent and strong. But when that holy fire subsided and cooled, some feelings of self-love would arise, and some suggestions of this kind would come in :—“ Why should I, more than others, leave my country, relations, and friends ? ”—His feelings were very tender, and his affections for his parents were very strong : the thought of leaving them affected his heart deeply ; but the impression that he should sacrifice all things for the sake of Christ, was permanent and firm on his mind.—Besides, the Lord had granted his desire in respect of some particular object, which was an additional obligation upon him. He had often thought, that if his heavenly Father would favour him in a certain way, he should see his path more clear, and would look upon it as a plain proof of his approbation.—The brethren, upon examining him, were satisfied with him as a person suitable for the purpose in view ;—and the Lord seemed to favour all their proceedings. His constant and fervent prayer now is, since the opening was made by the Lord, that he would always favour him with his gracious presence. *Exod. xxxiii. 15.* His dependance seems to be fully and entirely on his God.—The meeting

was conducted with great propriety. Excellent speeches were delivered on the occasion ; solemn and appropriate prayers were offered up to God, and suitable and delightful hymns were sung by the immense assembly ; and the chair was well and ably filled. All of course was spoken in the Welch language ; and the meeting lasted three hours and a half. The Lord was very gracious to them on the occasion, in his love and mercy. It is humbly hoped that He will be pleased to incline the heart of some in India to favour this solitary Welchman, this man of God. He may introduce the religion of Jesus among the nations around the hills of Kassia, and prove a blessing to thousands there. Let us pray to God thus to prosper him and others.

The above statement, a translation from the Welch, is pleasing, and may influence the minds of some to the subject of Missions.—Jones of Langan's Missionary sermon already alluded to, on the subject of God's doing great things by small means, is quite suitable and applicable to such a Mission as this. No doubt it will be read with great interest. The Missionary is gone. His name is T. Jones.

We have dwelt rather long on Missionary exertions, as Jones was one of the *chief* promoters of them, especially by his sermons, and otherwise stirring up the church of God, and the Welch population, to the consideration and support of such a glorious cause. Indeed he was himself a Missionary, and that in a country nearly as dark as that of any heathen people, as to the way of salvation. Certainly no minister did ever live more in the frame, feelings, and spirit of a Missionary than Jones ; and few were so successful.

CHAP. VI.

Jones's exertions for Sunday and Circulating Schools, and the Bible Society—his letter of advice to a grandson.

WE are now entering upon other very important subjects that deeply engaged Jones's mind. Such institutions as Sunday and Circulating Schools, for training up the rising generation in the nurture and admonition of the Lord, were very near his heart. He was very zealous and active in establishing and promoting Sunday Schools throughout Glamorganshire and the adjoining counties. He stirred up the Methodist societies in these counties to adopt those useful means of promoting the kingdom of Christ and the benefit of immortal souls. It is generally believed that Rakes of Gloucester was the founder of Sunday Schools. His first effort bears date the close of the year 1781.—Having tried the experiment for more than a year, he determined to invite the public attention to a subject which he perceived to be fraught with such benefits.

In 1785 "a Society for the support and encouragement of Sunday Schools in the different counties of England" was established, combining the patronage and energies of all denominations of christians. The Schools were at first universally conducted by hired teachers. The Sunday School Society alone expended, during the first sixteen years of its existence, no less than £4000 in the salary of its teachers.

The institution of Sunday Schools was now become universal in this kingdom. Still there was one thing wanting to raise the system to the highest degree of efficiency, and that was *union*.—A public meeting was holden July 13th, 1803, in the School-rooms belonging to Surrey Chapel,

and the Sunday School Union was formed. One of its first objects was the compilation of a new Spelling Book. The next object of the Committee was to ascertain, by an extensive correspondence, what parts of the country were most destitute of Schools. Finding in many places that the advantages of the system were greatly diminished, from the need of method and order in the Schools, they published in 1806 "A Plan for the formation and regulation of Sunday Schools."

Jones and the principality derived no small advantage from these benevolent institutions, especially in the way of donations, and small elementary books and tracts. Jones also introduced some Circulating Day Schools, similar to G. Jones's and Charles's, into South Wales, principally with a view to the religious improvement of the inhabitants.* The ignorance of the people was very great at this time; few of the lower rank were able to read even their mother tongue. These Day Schools were crowded and greatly blessed. But the Night Schools, opened about this time for adults as well as the young, were still more successful.† Charles, Jones's friend, was the founder of Adult Schools; and he commenced his Sunday Schools nearly at the same time as Rakes.—Now the change for the better is very considerable in those parts of Wales. Scarcely a person can be found, who is not able to read the word of God.—Circulating Schools are most efficient instruments for disseminating knowledge in such a country as Wales; for as soon as the pious master has done teaching a certain district to read the scriptures, which is effected in about two years, or less, he goes to another place. How delightful it is to witness several such Schools traversing through a country upon such a glorious subject as filling it with scriptural knowledge, and dispelling thereby moral darkness. The master in general teaches adults by night.—The Highlands

* See Charles's Life, pages 229, 240. † Ib. 337—339.

of Scotland adopted this scheme in 1811. These Day Schools are great auxiliaries to the Sunday Schools.—The benefit Wales has experienced through the instrumentality of such institutions is incalculable. Their chief book is the Bible. The portions of scripture treasured up in their memories, by reason of these Schools, are immense. Some can repeat at once the book of Psalms, others the Gospels, or the Acts of the Apostles, or the Epistles, or some parts of the Prophets. They are well acquainted with the scriptures in all their bearings. They can repeat verses upon *every* subject in divinity, such as the fall of man, regeneration, sanctification, justification,—and the promises of every kind. They have meetings for the purpose of repeating these religious exercises, which are exceedingly interesting.

The sacred *influence* of the word of God on the mind where it is stored, is very often conspicuous. It is a subject on which it can turn its meditations whenever there is a disposition. An instance of its power is sometimes seen, even in such as are averse to the fear of God.—One of these shall be stated here. It was in the conversion of a young man, whose parents and sister went to a place of worship, leaving him at home, as he had refused to accompany them, for he had at this time a dislike to religion. He tried to amuse himself for some time in the house, but he felt a dreadful vacancy. Whilst he was going listlessly about, there came this language into his mind, “*Come now and let us reason together.*” He said it was just as if his Maker had stooped to him and said, “Poor guilty worm! *come*—if you have any excuse to plead, *come—come now* and let us reason together! Is it unreasonable that you bow before Jesus Christ? Is it unreasonable that you give up sin? *Come now* and let us reason together!” It occurred to him wherever he went in the house; everywhere there was this *secret whispering* to his soul, “Come, young man! come, stop in your thoughtless career; come now and let us reason together; come, debate with your Maker; you will

stand before him at the judgment-seat, you had better begin now ; come let us reason together !” He said that it so weighed on his mind, that at last he rushed into his room, fell upon his knees, and cried out, “ My God, I have no reason ; I am an unreasonable creature.” And he hastened to the place of worship after his relatives, and found his Saviour there.

It is of paramount necessity that ministers and teachers should visit the children and young people at home, and see what effect the religious instruction they receive on the Sabbath, has on their conduct and habits ; as Jones used to do. They should enquire how the children are with regard to seriousness, truth, and industry. Instructing them a little thus privately, in a familiar friendly manner, would greatly strengthen the public teaching, making suggestions for encouragement and improvement at the same time, as occasions required.—It is true Sunday Schools have a wonderful influence in a place, not only on the rising generation, but also on the parents. It conveys instruction even to them through these little ones, and that perhaps in an interesting and forcible manner. Yet it cannot be supposed that what is done one day, or even every day in the week, can be sufficient to stem the torrent of iniquity, or to remove those evil habits so congenial to the heart of man.

Other considerations should move our compassion in this labour of love. For instance, the good impressions the children might have received under our care, may be weakened by the indifference and neglect of parents, or even thwarted by their bad example ; and what is worst of all, the nature of children is prone to evil and vanity. Eccles. xi. 10. All this shows that we should follow up our instructions to them even to their habitations, as Jones did. If this plan should be more attended to, there would be less difficulty with the elder class of our young people ; for being trained up in the way they should go, they would not depart from it.—The lads in every parish give great trouble to ministers

and people: while they are throwing up the restraints of schools and parents, they give the reins to their evil propensities and youthful desires. Prov. xxii. 15. What a blessing to get restraining influence over them, to tame this wild impetuosity, and to obstruct the plague of sin in their conduct, and prevent evil example. For this end and purpose every effort should be attempted. Let us follow the example of such men as Jones and Charles.

No one can imagine what an advantage it is to the ministry to have a well educated people. The difference between preaching to a dark, and to an enlightened community, is unspeakable. Knowledge is properly called the handmaid of religion.

But to return to the Schools in Wales.—Money was wanted to carry on these and similar institutions. There was no man better adapted for the business of soliciting the public for pecuniary aid than Jones; and he generally was so kind as to undertake the arduous task. He scarcely ever preached beyond the *Severn* but that he had some charity or other to press upon his audience. He used to say facetiously to the English, “that his Welch brethren hardly ever suffered him to visit England without putting the scrip upon his shoulders.” And he was always well received. Jones had a peculiarly winning *gift* in pleading a cause, which was generally successful in making collections when opportunity offered. The following anecdote will exhibit the effect of his eloquence in this respect. A Welchman was present in some place of worship in London where Jones was preaching, and soliciting charity for some purpose. His countryman felt the force of his argument so much, and was so carried away with his eloquence, that he was disposed to give all that he had. At length he cried out in the Welch language, when Jones was pleading, “Oh Jones,” said he, “do not press any further, else you will draw every penny out of my pocket, and I shall have not a farthing to carry me home.”

We conclude by noticing another great benefit, under God, arising from his word treasured up in the heart, as it is in Wales. Nothing, for instance, will contribute so much to the banishing of errors, giving right views, and uniting christians, as making the Bible the store-house of doctrines and instruction. "In times of more light," says Charlmers, "the din of earthly names shall be overcome by God's own language in scripture." Calvin himself, the ablest of controversialists, mourned over the necessity of using another language than that of scripture.*

The *Bible Society* comes next; and although the last in chronology, yet by far the most important. Oh how did Jones hail this Society, the first and foremost of all Societies. That his Bible, his dearest and most valuable cherished companion, that precious book, should be translated into every language under heaven, and become accessible to all the miserable sons and daughters of Adam, who so greatly needed its most valuable treasures! The very thought doubtless revived his spirits in his old age. He exerted himself in this most blessed cause, and stirred up the

* The plan of treasuring the scriptures in the mind, will tend greatly to accomplish those great objects,—concord and agreement in divine things. "There is," says Charlmers, "a brilliant prospect before us, which will, in time, be realized. There is an intellectual and moral convergency towards it. Rash and unbridled speculations are dying off; the limit between the *knowable* and the *unknowable* is better observed; more deference is paid to scripture; and on all sides there is more moral fairness. When these *habits* are completed, controversy will be done away; and God's truth, in his own language, will be the universal creed of harmonized and happy men! The latter will come into direct contact with heaven's original message, and 'good-will to men' will be felt more powerfully, when the din and uproar of controversy shall have died away into eternal silence."—Confessions of faith are however of great benefit to the church, when errors prevail in

Welch Calvinistic Methodist connexion at large, and all the various societies of which it is composed, to do all in their power for such an excellent Society. He also encouraged his beloved curate, Mr. Howels, to go over the country, to procure subscriptions and donations for this noble institution. Howels was as zealous as his rector. His whole soul was engaged in the work, and his time and talents were devoted to the honourable cause. He called on the principal persons for rank and influence in the country, on behalf of the Society. He was, however, brought into imminent danger, by over exertion and precipitate driving. The wearied horse fell, and he himself was thrown to the ground, and so bruised by the fall, and weakened by the loss of blood, that his life appeared to be in jeopardy for some time.

There were other ministers that exerted themselves in the same good cause in the principality, men that laboured in the same connexion as Jones, and joined most heartily with him in this and every other labour of love. Charles of Bala and Jones, though stationed in different parts of Wales, were well acquainted with each other, by meeting frequently as itinerate preachers at various places of worship, and at the association in the Calvinistic Methodist connexion. Jones was the most popular preacher, and of longer standing in the ministry, and consequently was more looked up to. But things took a different turn, in some measure, when the Bible Society was formed. Charles took the lead in this department, as he was connected with the origin and subsequent management of the Society. No one rejoiced more at this than Jones. He was glad to see his brother so well employed. Charles's labours in connexion with the Bible Society, tended greatly to raise him in the estimation of the religious world, and made him the first man in this respect in the principality. He became a person of the greatest influence in Wales at large, as well as in the Welch Calvinistic connexion. Jones, instead of

envying his rising reputation, evinced a truly christian spirit, rejoicing with St. Paul that the word of God was diffused, whoever might be the happy instruments. "I remember," he would say, "when Charles was as a little boy by my side, but now he is taller than I am, and I am happy to see him so honoured." When ministers aim at the glory of their God and Saviour, caring nothing about their own personal interest, as unworthy of being put in competition with that of their heavenly Master's, they will not envy or speak evil of each other, but will rejoice at the prosperity of their brethren, as honoured instruments in the hand of God for the furtherance of his cause, and the destruction of Satan's dominion. This was a peculiar feature in Jones's character, namely, his sincere joy when any good was done in the Lord's vineyard. His great desire that the name of the Lord might be glorified, and souls saved by any means his heavenly Father might vouchsafe to employ, was evinced in a striking manner by his whole deportment.

Eminent ministers like Jones, who had spent their strength and best days in preaching the everlasting gospel, would naturally rejoice in witnessing the formation of a Society expressly devoted to the diffusion of the blessed book in which that gospel is contained, just before they left the field of their labour, and entered on their everlasting rest; a rest revealed to them in that book, and obtained by faith in its precious truths. Oh how enraptured must such men have been, in beholding such a heaven-born institution commencing its extraordinary and salutary operations in this world of woe, just as they were taking their departure out of it. The sun shining so nobly and beneficially on this world, enveloped in darkness and mist, could not strike the mind so powerfully and delightfully, as the appearance of such a magnificent and glorious Society, which began to shine upon and illuminate a world shrowded in moral darkness and woe, ten thousand times worse than any

natural evil. Yet, awful to say, it has been obstructed and maligned. There is no Society which Satan hates so much as the Bible Society, and consequently none which he has so strenuously attempted to destroy. But, blessed be God, his attempts have proved abortive. The Lord will take care of his own word, which he has "magnified above all his name;" and he will graciously protect the Society, a glorious instrument in his hands for a most noble purpose, the renovating of this wretched world.

As a more full account of the formation of the Bible Society may be gratifying to many, I subjoin the following from Charles's Life.—"In December, 1802, Mr. Charles went, as usual every year, to London.—On the 7th of that month there was to be a meeting of the Committee of the Tract Society, of which he was a member. The subject (of procuring Bibles for the Welch) was much on his mind; and, on a previous morning, while awake in bed, the idea of having a Society established in London, similar to the Tract Society, occurred to his mind, and he was so pleased with it, that he instantly arose, dressed himself, and went out to consult with some friends on the subject. The first he met with was his friend Tarn. They discussed the point together for a considerable time.—At the next meeting of the Committee of the Tract Society, Mr. Charles opened his plan to them, Mr. Tarn having introduced the subject. A conversation of some length ensued, in the course of which it was suggested by the Rev. T. Hughes of Battersea, that it would be desirable to extend the plan so as to facilitate a general circulation of the scriptures. This suggestion was hailed with the approbation of all present. Mr. Hughes was requested to draw up a Circular Letter, to invite and entreat christians of every name to join together in a Society to send the word of God, without note or comment, all over the world. The success the undertaking met with is universally known."

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And thus a volume containing the most ancient, the most affecting, and the sublimest compositions, is now and will be the most widely diffused of any book that was ever penned.*—Christianity is essentially *one* in its spirit and character, therefore the Bible Society became a common bond of union of the religious world.—Perhaps no people has comparatively contributed so much towards this Society as the Welch. The collections last year, in the chapels of the Welch Calvinistic Methodists at Liverpool, amounted to upwards of £400.

As we have dwelt on Jones's exertions for instructing the young, and circulating the scriptures, it will not be improper, by way of conclusion, to introduce here a letter of his to a grandson, R. Lewellin, then entering upon his apprenticeship with a shopkeeper, I believe a draper, at Bristol. We shall see in this letter, though written in

* Dreadful heresies appear in the church now. One of these is this, "That tradition is above the scriptures, and that the Fathers are the proper interpreters of the Bible!" There are some excellent things in a recent charge of the Bishop of Lincoln against these abominations. His Lordship, having shown the invalidity of such traditions, and speaking of the interpretations of scripture by the Fathers, says, "We pay no greater deference to their authority than to that of other good and pious, though fallible, men;" then adds, "No one is bound implicitly to subscribe to them, even when he finds a *very general* agreement in any one interpretation."

It is strange that any men, especially Protestant clergymen, can be so foolish as to attend to such absurdities. But these blind leaders are taught by the doctrines of *Puseyism* to consider themselves as the right and proper ministers of Christ, and to look upon all preachers not episcopally ordained, as intruders into the sacred office. How well calculated are such notions to fill wogodly clergymen with pride and ostentation, instead of humbling them, and showing them that they are no ministers, but intruders; yea, wolves in sheeps' clothing.

haste, further proofs of Jones's kind endeavours for, and tender manner of, training up the young; corroborating what has been already said respecting him on those interesting subjects.—The following is the letter, which will be read with pleasure and profit.

“ *Manorowen, June 5th, 1807.*

“ MY DEAR GRANDSON,—I thank you for your affectionate letter. I fully intended to write to you from Tremains, but my time was so much taken up in going from place to place, that I could hardly spare an hour.—It gives me no small pleasure, my dear boy, to find that you are so happily settled: and I am glad that you are sensible of it. That must add to your happiness, while your time of apprenticeship remains. Learn to be faithful and obliging, and you will never fail to do well. Every moment of your time is now very precious: for as you increase in the knowledge of your business, you will increase in usefulness to your tender master at present, and to yourself in future. Beware, my dear boy, of idle company;—let your friends be those who walk in the paths of industry and honesty. And pray be always mindful of paying *every* due respect to the Lord's day. Profaning that holy day of the Lord has been the ruin of thousands. I hope to hear in my old age that my grandchildren are amongst those who keep holy the Sabbath day. Let me beg that you will frequent those places of worship where Christ is exalted as the *glory* of our assemblies, and the *only* hope of your salvation. Let your hours be spent at home, on the Lord's day, in reading some religious book.* Dr. Watts's Scripture History may be

* Jones made a present to his grandson, at one time, of a well-known and excellent book in the Welch language, called *Llyfr y Ffcar*. It contains moral and religious poems on various subjects. The Beauties of it have been published in English, by the Rev. John Bulmer, with notes.—The following Welch lines, Jones's

very useful for you, a youth, that you may not be a stranger to the history of the Bible. Now is the time to furnish your mind with that blessed *treasure*; for in the time of age it will not forsake you. You have been blessed with a principle of moral honesty, which has been diligently and faithfully cultivated by your worthy uncle, and sure I am that many prayers are put up by him to the gracious Ruler of the universe, that you may be enabled to put the same in practice. The good admonitions he gave you, if attended to, will render your own character amiable to others, and useful to your master; and you will endeavour, by your daily conduct, to secure his property from any harm.—When your time is up, (if it be the Lord's will to continue your life so long,) what comfort must that afford you, to be able to say with a clear conscience, "My good and tender master, I now leave you, with the sincerest gratitude for past indulgences in your employment: and be assured that I never wronged you in your property to the value of a single farthing." Then you will face your native country with your mind free from the commission of any thing

composition, were written by him inside the book, to his grandson, by way of recommending it.

"Os wrth ddarllain gwaith y Vicar
 Y cwrddi a'r Perl anfeidrol lawn;
 A myfyrio ar ei gariad,
 O foreuddydd hyd brydnhawn
 Ti gai gyfoeth, ti gai gyfoeth—
 Uwch ei werth na'r India draw.
 Pryd hynny melus a fydd gennyt,
 Gofio am Daid a fydd mewn bedd;
 Yr hwn a roddodd iti lyfr,
 Arweinydd da i lwybrau hedd;
 Yna ceni, yna ceni,—
 Ryw uchel glod i'r Bugail da."

These lines state, that a treasure of infinite value may be obtained by reading the book.

hurtful to those with whom you passed the time of your apprenticeship.—You well know that I love you : and all I can do for your present and future happiness, shall not be wanted.—Let the following lines be your daily prayer,—

Dear Jesus, be my constant guide,
Protect me hourly by thy side ;
Enrich my soul with ev'ry grace,
And fit me for thy heavenly place.

“ I conclude in *haste*, as I am called away.—May your lot be the *good will* of him who dwelt in the bush. Deut. xxxiii. 16.

Believe me, my dear boy,
Affectionately yours,
D. JONES.”

This letter is undesignedly a complete refutation of those allegations, that gospel preachers do not inculcate morality. Jones always gave every portion of divine truth its full consideration and proper place.—Besides, the very design and tendency of the gospel is to produce holiness and morality. The holy lives of Jones's numerous members were most evident proofs of this. Jones used to view the antinomian heresy with great abhorrence.

CHAP. VII.

Jones's trials and persecutions for the truth's sake—his letter on divine support.

IT is most surprising that persons engaged in the best of purposes, superior to that of any earthly good, even the eternal welfare of mankind, should be persecuted and treated with contempt by their fellow-men, and even by those that bear the name of christians. It is amazing that men should treat the messengers of peace in such a manner;—should be averse to their best interests, and unwilling to be delivered from the most dreadful misery and advanced to endless bliss! It is most strange that man should be indisposed towards what is infinitely glorious and excellent, and hostile to his Maker, Preserver, and Redeemer! No picture of misery on this side of hell, could be presented in so shocking a state as fallen man. Lo! a being as vile, depraved, and sinful as any in the bottomless pit itself;—as blind, insensible, and unconcerned with regard to his ruined situation as if he had never fallen! Awful to say, that man is so mad and deluded that he goes with all his heart along the broad road to destruction! He is the willing captive of Satan, who leads him to hell! Yes, he plays with the chains of sin, that are to bind him for ever in torments! He heapeth up guilt and wrath daily, by his rebellion, against the day of wrath!

It is indeed most marvellous that man should oppose all attempts for his deliverance out of such a state of wretchedness, and delight in what leads to eternal misery! Not only the aversion of men to holiness and happiness, and their delight in sin and wickedness, have been painful obstructions and hinderances in the way of God's ministers,

but an infernal influence has been *mighty* in operation against them! The truth is, the sermons of the Methodists were so strikingly and extensively blessed, and the kingdom of Satan so boldly and strenuously invaded, and so seriously affected, that the old enemy began to be alarmed, and consequently determined to stir up his agents in this world to set upon crushing this handful of weak and feeble servants of Christ. Not only were rude and barbarous mobs instigated by the prince of darkness to overwhelm the harmless ministers of the gospel, but other schemes of hell were forged for their overthrow and ruin. Plays were purposely invented and performed in the metropolis to cast ridicule and contempt upon Whitfield. Learned men and witty poets were at the same time most active and industrious, in the principality, to bring slander and reproach by their publications on these zealous people, the Methodists, in order if possible to put an end to their proceedings. But God was with them, and prospered them exceedingly, and so frustrated the evil schemes of their adversaries. How contemptible are such persons, and their hellish machinations, in the sight of God! It is said, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." The very means which the servants of Satan used to thwart the work of God's ambassadors, were overruled for the furtherance of the good cause. For the noise and outcry raised against them, created a strong desire in the minds of many to know what these men, so much opposed, were doing, and to hear what they had to say; consequently their hearers were very numerous in every part of the kingdom. Thus, under God's blessing, the knowledge of divine things spread far and wide.

It could not be expected, in those dark and rude days, that Jones should escape persecutions any more than his brethren. Though he was most kind and affectionate in manner, conduct, and communications, and though the substance of his sermons was love and salvation to a ruined

world, yet he was not allowed to go on unmolested. Jones suffered for righteousness' sake from the beginning of his religious career, as was observed in the commencement of this memoir. These troubles proceeded from a quarter little thought of, from where encouragement and kindness might have been expected, and not coldness and repulse. A lady that knew something of Jones then, thus wrote of his persecutions and sufferings :—

“ My mother, a widow lady of great fortune and very large mineral property, resided at *Snatchwood*, near Pont-y-Pool, when I first became acquainted with Mr. Jones. I had frequently heard of him from my childhood, as my grandfather Dr. Read's young friend, and also my mother's. He always defended and consoled him, when he was persecuted for his evangelical sentiments. It might be truly said of them, ‘ They took sweet counsel together, and walked to the house of God in company.’ Alas, Jones was opposed by his Vicar, as well as others ! He was treated with indifference, unkindness, and disrespect ! But he committed all his cares, troubles, and trials into the hands of his blessed Saviour.—He also suffered from domestic afflictions. However, ‘ no cross, no crown,’ was a frequent expression of his, indicating an inward serenity and tranquillity of mind. In conversation he was very agreeable, pleasant, and delightful. He made use of short entertaining anecdotes. In his house he was liberal, but also economical, on account of his moderate income. He drank of the waters of Marah, but he found means to sweeten them.”

He was not free from all persecutions even at Langan, where he was so successful. The congregation there was exceedingly large, much more than the church could contain ; consequently there was great pressure in it, which some of the parishioners did not like, and were not at first disposed to be accommodating. It is no wonder there was some grumbling from such a quarter. Moreover, a *Squire*

or two in the parish gave him some annoyance for a time.—The celebrated Vicar Prichard of Llandoverly was greatly tried in his parish, and had composed a hymn of lamentation over it, which appears in his excellent book, called the *Welchman's Candle*, already noticed. The following stanza of that poem would escape out of Jones's lips on some of those trying occasions :—

“ Gwell fod yn fugail ar dda gwilltion
Na bod yn fugail ar y fath ddyinion.”

Which lines may be thus translated :—

“ I would rather shepherd cattle,
Than to govern such a people.”

However, the opposition was not so strong against Jones as it was against his friend Romaine, when he, a few years before, entered upon his preferment at St. Ann's, Blackfriars, London. His views were also remarkable on the occasion, which are these :—“ Now when I was,” says he in his letter to his friend Lady Huntingdon, “ setting up my rest, and had just got into winter quarters, I am called to the sharpest engagement,—a war with unreasonable men, a divided parish, an angry clergy, a wicked Sodom, and a wicked world.” But Jones, as well as Romaine, lived to remove all their prejudices, and to prove a blessing, under God, to hundreds if not thousands.

Jones's persecutions in a *wider* field, his itinerant labours, shall now be noticed. A nephew of his, the Rev. T. Jones already mentioned, gives the following account of his uncle's persecutions.—“ It is true that my excellent uncle,” says he, “ suffered some persecutions in the cause of his divine Master. A person struck the Bible out of his hand as he was preaching in some place in North Wales, and treated him with great contempt. All that Mr. Jones said to him on the occasion was this,—‘ Ah ! thou hast struck thy Judge.’—I remember being at an association at *Merthyr-Tydfil*, Glamorganshire, where my uncle and others were

to preach. A temporary stage was erected for the preachers in a field near the town; but it was, through the malice of the evil one, broken down in the night, and thrown into the river. My uncle having learned in the morning what had been done, said in his pleasant way, 'Merthyr will be Merthyr still, however great the company of preachers in it may be.* He was always cheerful, and rejoiced in tribulations."

At another time he intended publishing the joyful tidings of salvation at a place called *Machynlleth*, in North Wales, in one of his excursions, preaching the gospel through that dark benighted country. But on a sudden, as soon as he commenced his blessed work, a great commotion and disturbance were created; and, awful to say, the Bible, the book of life, was snatched in a most rude and blasphemous manner out of his hand. Some of the leaders in this evil work, after annoying and troubling him a great deal, asked him "whether he would promise never to come there again to preach, if he were allowed to depart quietly and uninjured?" Jones replied to these children of the wicked one, in the following dignified, prudent, and spirited manner:—"There is no promise given to you, or your father." Meaning there was no such thing for them in scripture, and intimating that they should have no promise from him. However Jones was delivered out of the hands of his persecutors at that time, but was not suffered to preach.

It is clear from such circumstances as these, that religion must have been at a low ebb in the kingdom. How sunk in immorality and infidelity must a great portion of the nation have been, since it could be guilty of such base and cruel conduct towards the servants of Christ! "We can

* By the word *Merthyr*, which being translated into English means Martyr, Jones might have alluded to the persecutions in that place some centuries ago. Indeed the first martyrdom in Wales was committed there, and therefore the place was called Merthyr. The name of the person that suffered was Tydfil.

assign a reason," says a writer, "for persecutions from heathens, in a heathen country, for their idolatry may have been rebuked, their prejudices offended, or the political feelings of the ruling class alarmed. But persecutions in a professedly christian country argue a very low state of christian knowledge, a very feeble appreciation of christian morality. That in professedly christian and protestant England, the Methodists should have been dragged before magistrates, as rogues and vagabonds; pelted with stones, and beaten with sticks; injured often to the peril of their lives; besieged, like the angelic guests of Lot, in the houses where they had taken refuge, and their hospitable entertainers placed in danger; divine worship interrupted by indecent outrages; all these things cast a foul blot on our national character, and present a humbling picture of the state of society!"—It should not be forgotten, that the circumstances of the people being so far gone under the power of sin and ignorance, did not extenuate their guilt, nor lessen the odiousness of the evil. Persecuting the disciples of Christ is viewed as enormous in the glass of God's word, as inflicting wounds upon the blessed Saviour himself. Jesus looks on the evil treatment inflicted on his followers to be as unkind and cruel as if inflicted on himself. When Saul was going to Damascus upon an errand of this shameful nature, he heard a voice from heaven, addressing him, "Saul, Saul, why persecutest thou me?"

The great effect produced by Jones's preaching, in extending the kingdom of Christ, and destroying the works of Satan, moved the bitter enemy to employ another expedient to hinder his career, by instigating evil-minded persons to frame accusations against him, and forward them to his diocesan. The charges were in substance the following,—That he preached without a book, that people went from various parishes to hear him at Langan, and that he preached irregularly over the whole country. The bishop, the Hon. Shute Barrington, after some ineffectual attempts, in person

and by his rural dean, to dissuade or deter him from itinerating, kindly suffered him to remain unmolested in his living.*

Upon Dr. Watson's succeeding to the bishopric, a fresh attempt was made, by prejudicing the new prelate against Jones. A clergyman of the neighbourhood, now living, remembers well a conversation between that bishop and Jones at a visitation held at Cowbridge. He says that after the services in the church were concluded, the bishop and the clergy withdrew to an Inn, where a dinner was prepared for them. While this was getting ready, his Lordship walked about the room, conversing familiarly with different clergymen as he came by them. He came, after some interval, to that part of the room where Jones was standing in conversation with a little group of clergymen of similar religious sentiments with himself. The bishop saluted him in a kind and friendly manner, enquiring the welfare of himself and family. He then pointed to a door leading to an adjoining room, observing at the same time,—“Mr. Jones, we had formerly some particular conversation in that room. Many years have elapsed since. I was then a young bishop, full of zeal. I believe you to be a good man, Mr. Jones, notwithstanding the differences between us, which caused the discussion.” His Lordship, after some obser-

* I heard this anecdote respecting Jones and the bishop. His Lordship was disposed to censure Jones at a visitation. He, understanding this, prevented it, by saying he should be happy to have some private conversation with his Lordship. He consented, and they were seen going to a garden that was near. Jones explained the case so satisfactorily to the bishop, that they returned, to the great surprise of the clergy, walking together arm-in arm. This was owing very much to his Lordship's candour, and Jones's pleasant but straightforward manner of speaking. Few men were so facetious as Jones.—Bishop Barrington was removed very early from Landaff to Salisbury, and from thence to Durham. He was a most charitable and humane prelate, and used to bestow no less than £10,000 in charities every year.

ventions on their mutual advanced age, moved on to another part of the room. Jones then explained to his friends around him the substance of the conversation referred to by the bishop. He said, "that his Lordship, having had complaints of his itinerating through the country, pressed him to confine himself to his own parish, adding that he ought at least to satisfy himself of the safe state of every individual within that sphere before he intruded into any other ground." Jones replied that he could not think himself justified in refusing to comply with pressing solicitations to preach the gospel in parishes where the clergymen neglected their duty, and the people were perishing for want of spiritual instruction. The bishop, dissatisfied with this declaration, intimated his determination to proceed to rigorous measures to compel him to submission. Jones respectfully though firmly maintained his resolution. His Lordship asked him if he had a family. "Yes, my Lord," replied Jones, "I have a wife and three children." The bishop at this declaration softened his tone in a striking manner, and added, "Mr. Jones, I cannot think of injuring you, and I trust you will concede thus much to me, that you will refrain from interfering with two parishes, whose ministers are peculiarly inimical to you, F. and P." Jones, much affected in turn by the kindness of the bishop, readily engaged to comply with his request, and faithfully fulfilled his promise.*

* There is more stated on this head in a Welch periodical, called *Lleuad yr Oes*. It is said there, that when Jones was to preach a visitation sermon, his enemies hoped and expected that it would be such as would give great offence to the bishop. Jones preached on the occasion a most sweet and pure gospel sermon, with great freedom, and without respect of person. His aim, as usual, was to humble man and to exalt the Saviour. It is said, that the very important and weighty truths set forth in this discourse, and the melting and becoming manner in delivering them, affected his Lordship, and that he publicly thanked him for his excellent discourse.

It is evident then, from Jones's persecutions and trials for righteousness' sake, that his love for souls was strong and unceasing. Did not his constant sacrifice of indulgence and ease, and exposure to sufferings and dangers, out of compassion to perishing souls, manifest his great love towards them? Notwithstanding ingratitude and bad treatment, yet his affection flowed towards them most freely; very gladly "spending and being spent" for them, though the more abundantly he loved them, the less he was loved. 2 Cor. xii. 16. Such a loving laborious minister as Jones would even, like St. Paul, rejoice in the greatest tribulation in such a work; and even the offering of his life "upon the sacrifice and service of their faith," would afford him joy. And perhaps it is not too much to say, that so strong might the love of such a minister be, that, like the apostle, he would be content to be detained for awhile even from the glorious presence of Christ, if he could be but useful to them. Phil. ii. 17. Rom. ix. 3.

Jones could not have endured so many hardships, as a good soldier of Jesus Christ, had he not also been a man of strong faith. He depended upon the promise, strength, and wisdom of God at all times. His hope and trust in God were not shaken by discouraging prospects;—"against hope believing in hope, strong in faith, giving glory to God." He knew that his sufficiency was of God, who hath the residue of the Spirit. 2 Cor. ii. 16. iii. 5. Matt. xxviii. 20.—His stay was on the promise, firm and constant.

I remember a remarkable instance of the exercise of his faith in God, in a very perilous situation. He was crossing a very wide river in Wales, I think that of Brittonferry, in a leaky boat, and most tempestuous weather. The ferryman himself was alarmed, and knowing Jones, he accosted and asked him thus, "Where is thy *faith* now, Jones?" The old veteran, feeling the exercise of faith in his bosom, and a kind of indignation at such distrustful questions, replied immediately, "Not in thy boat, I assure thee;" and

then he looked up, implying that it was fixed upon the Rock of ages. He knew that our heavenly Master had engaged himself to defend and protect his faithful servants in all trying circumstances, to rule and direct them in all their ministrations, and to supply them with grace and ability for all their work.

A letter of Jones's shall be introduced here, as another evidence of his confidence in God, and his support from him in all his tribulations and trials. We see how precious Jesus was to his soul in those painful circumstances. As vile and helpless, he rejoiced in Christ the Lord. It was the love of Jesus that animated and encouraged him to go on. Indeed he felt its constraining power.

"Coychurch, Jan. 13, 1800.—At last I am, in one sense, come to *shore*, I mean at Coychurch. But am *still* on the *raging* billows: yet my Pilot is with me, and suffers me not altogether to sink. I now see that I live *only* in his hand; else I should have been swept away long ago. And I am happy, my dear M., in the thought of living *in* and *upon* Jesus. This is the happiest life under the sun; and indeed there is no life without Jesus. All besides is but tormenting ourselves in trying to catch the wind. I am nothing but a monument of ineffable compassion and love. If ever I am brought safe to the regions of bliss above, what must I then think of the power and fulness of Jesus to save. It is heaven upon earth to live upon his fulness. Oh what a precious Saviour! We have known but very little of him yet. Oh may every cloud be removed, that we may see more of his glory in this new year than ever we have yet discovered, and then we shall be very happy in *trusting* him with ourselves and our all. I find that I am *nothing* but hell and misery, yet in Jesus I am *in* heaven, though in the midst of various enemies and trials.—I trust you are daily kept under the *wings* of the Father of the fatherless: and to be there is far better than to dwell in the palaces of

kings without this mercy.—I have been at home here for about nine days, but have however not had time to rest.—I have been in and through many counties since I wrote to you my last; often in cold, but, through mercy, not in *nakedness*.

“Dan lives still at Bridgend, but has not as yet been successful.—By reason of various afflictions, I am kept near the dust, and in myself *quite* in the dust.—My daughter Maria is a woman of great spirits, and I hope that she has a saving knowledge of Mary’s Son. This crowns all. Even in poverty, a man may be happy, having *this*.—I left my friend well in a warm nest, and I am *very* happy in travelling through wet and cold, being supported from above in my important work.”

In perusing the above interesting letter, how forcibly are we reminded of Bishop Hooper’s dying expressions in prayer, when burning at the stake in Gloucester. “Lord,” said the good bishop, “I am hell; but thou art heaven: I am the swill and sink of sin, but thou art a gracious and merciful Redeemer: have mercy therefore upon me, a most miserable wretch and offender, after thy great mercy, and according to thy inestimable goodness.”—Those that see how unworthy they are, and how excellent their ground of confidence is, will go on patiently through even the greatest afflictions.

CHAP. VIII.

*Jones's troubles and afflictions in different circumstances—
his letters on the same.*

ANOTHER species of suffering which Jones experienced, shall be mentioned here. The account may be, under God's blessing, of some relief to many of his brethren in similar circumstances. They may be encouraged to apply to the same Saviour for deliverance and help, by observing how he was enabled to steer clear through all weather.

A female friend of his writes in the following manner about a tender delicate point, a disappointment as to marriage, which had given him great uneasiness.—“ Mr. Jones's first wife,” she says, “ had been dead some years, and he was paying his addresses in 1793 to Miss R., my mother's only sister. I was truly delighted to have the prospect of such a good man for my uncle, in a few months. But I was disappointed, owing to her strange and unaccountable refusal of him.—About this time there was a large association at Carefilly, Glamorganshire, where thousands met. Jones, who was there, called on my mother, and said, ‘ Nancy, do you know your sister has absolutely refused me.’ She was much surprised at this ; and he was exceedingly affected in the interview, but expressed a hope that the Lord would give him strength to preach to the people. It was indeed a heavy and sore trial, especially as he expected to take her home as Mrs. Jones. However he nobly said, ‘ It is not her property I wanted, that I would not touch : but I esteemed her much, and I believed her to be a real christian.’—He preached that morning to a large congregation from a peculiar text and words ; Ruth i. 16, ‘ Thy people shall be my people, and thy God my God.’

I heard my mother say that it was one of the best sermons she ever heard him preach.—He was much dejected at dinner: but he took a kind farewell of my aunt and my mother, and commenced his journey that evening for Langan.”—It seems that his itinerant labours did not suit the lady.

Jones wrote a letter to the above lady afterwards, notwithstanding her unkindness. It manifested a most christian spirit, and one every way worthy of imitation in such circumstances, and therefore shall be introduced here.

“Coychurch, Jan. 31, 1794.—Well may I, of all men, say, ‘It is of the Lord’s goodness that I am not consumed.’ Tribulations are my lot; and I find they do me good. I am too much wedded to *this* world, and it is a great work of divine grace to wean me from its allurements. I was, *am*, and shall be at all times, glad to hear from you and your worthy sister. There is no person in the world who more sincerely wishes you happy than myself. You are well convinced, I trust, of the faithfulness of my heart towards you both. A late affair between you and me being now dropped, at your request, I am, through mercy, willing to bury it in oblivion. The Lord was my friend, when you were afraid of consequences. And indeed my heart can never, never blame my dear and worthy friend Miss R. in any one thing. When I recollect, (though I wish never to think of it for a moment any more,) your last answer to me,—‘I cannot, for fear I may repent,’—then poor Orpah’s parting with her friends comes full to my mind; back she goes, though she wept. I suppose she was likewise afraid of repenting, had she gone on. This however I am confident in, that though you have been an Orpah to me, you will be enabled, by divine grace, to prove a *Ruth* to my beloved Master; for I humbly trust you are for ever married to him.

“I am at present much tried with outward troubles and bodily pain, and am destitute of friends to give me comfort

in a cloudy day. This inclines me to look out for some good woman to bear a part of my burden. I have reason to believe there is one ready, and my Master can, in his own time, make her also willing. I am in his hand, and let him do with me as seemeth best in his sight. I am however rather easy in the matter: let the Lord assure me that He is *mine*, and that is enough.

“As to my coming on a round through Monmouthshire, I should like it much, but at present I can see no open door before me. I confess I should be glad to see you and many more of my friends in that part of the world. Yet it may be best for me perhaps not to have my own wishes. I am now, though (*llwm*) destitute, yet (*llawen*) happy; and to open old sores again will not do. It is time for me to give over trusting in the *strength* of my own heart.—How can I be sufficiently thankful to you, your dear sister, and Mrs. H., for your late handsome present? Every article of which was brought very safe to my daughter and myself. If I could do you and them any thing in return, it would afford me the greatest pleasure.—I hope you and they will be enabled to remember me at a throne of grace. This will be the greatest favour you can show me, while in this world of grief and sorrow.”

May those that are placed in painful circumstances, similar to the above, learn to be resigned, like Jones, to the will of God, and pray for his guidance in such an intricate path, and God's name will be glorified, and their own souls will find rest and peace.

A few letters of Jones's, on subjects relating to afflictions, shall be now introduced. They may be useful to the children of great tribulation; for none of us are free from them. May we then, when in affliction, learn to follow the patience, faith, and love of those gone before us.—The first of these letters, addressed to Miss R., is on friendship, condolence, and submission to the divine will, the best effect of affliction.

“Coychurch, July 9, 1798.—I candidly confess that I want words to express the pleasure I felt at the receipt of your affectionate note yesterday at Langan. *Old* friendship is very precious; and when it is sincere, it is very lasting, very much so indeed. Many years are rolled away, I know, since I saw my dear Miss R. last; and they are *gone!* and we are nearer our journey's end. In the thought of this I am happy; for I am tired here, and daily long to be more intimate in another world. I shall indeed be there among many of your dear friends and mine!—Do you know that I intend to take a little round through your country soon? Had I received your letter but ten minutes sooner, I should certainly have given my publication to be at Bassett's, Aberthaw, next Sunday; but I am now engaged for Pyle.

“My house, unhappily, is now full. The rector and his lady, their son and servants, are here; else I should entreat you once more to come to Coychurch. I must not indulge a wish to see you at Langan, as I cannot show you the same reception at Coychurch as formerly. This is no small mortification to your old friend. We are not to have our *own* way; so we must come to our dear Master's feet, and say, ‘*Thy* will be done.’ My lot in this world has been long ago fixed upon, and it was this, ‘In the world ye shall have tribulation.’ I must be reconciled to it. When we get home, we shall rejoice and sing praises for the blood of the Lamb, which will make us appear *without* spot! Glory, glory to his name!—I am glad Mrs. Williams is well. I always love her with great sincerity of heart. I love her in our dear and ever-blessed Lord;—and in Him shall love you and her for ever and ever.—I long to see dear Mr. and Mrs. Hughes of Usk before I die. Perhaps God will give me that pleasure. I love them for kindness in old times. Kindness showed me *then* I shall never forget.”

The rector, in whose house at Coychurch Jones resided, was the Rev. Edward Davies, the incumbent of the parish. He came there to reside for a few months in the year, and then returned home to Bristol. He was considered a pious man. Being very little acquainted with the Welch language, he employed competent and excellent curates, the last of whom was the Rev. H. Philips, whose life has been published. The Rev. Mr. Jay of Bath's first wife was a daughter of Mr. Davies.—As Mr. Jones was often from home, it suited his purpose, as a pilgrim, to take his abode occasionally at Davies's parsonage. It was also conveniently situated, being the adjoining parish to Langan.

Jones, it appears by his next letter, was married again by this time. His wife was a pious lady, who resided at Manorowen, Pembrokeshire. There of course he would spend some of his time. Nothing however was to interrupt him in his all-important work of itinerating. It was with this understanding he entered the marriage state.—It is thought the disappointment he met with before in reference to matrimony, was on the account of his not consenting to remain at home. However, he maintained a very friendly correspondence with the lady notwithstanding this, and the letter below, as well as the prior one, was written to her.—But it seems that however much desired the union was, and however well connected Jones might be, his affections were not diminished by the breach.—How strong must that individual's faith be, that is *resigned* to the will of God in all things, and truly *active* in his service. And such was Jones's faith and patience, as the following letter manifests.

“Coychurch, June 20, 1799.—Your kind and welcome letter reached me on Saturday night; and yesterday I was too busy to answer it: but now, though much hurried in preparing to set off for Pembrokeshire, I must indulge myself so far as to sit down for half an hour to thank you for your kind letter, and to assure you that I still love you

and your dear and worthy sister with sincere christian affection ; and nothing can erase its impression from my mind. —I felt much for dear Mrs. Williams, when she told me at Newport of her *trial*. I have been in much deeper waters, and I am yet alive ; and this through the great mercy of God towards me. In deep waters I continue, but I am passing through them, and I trust my divine Master will bring me out to a wealthy place.

“ I thank you affectionately for your kind invitation to my son. If he goes on horseback to Oxford, he will certainly call upon you and stay a day or two with you ; but if by the mail coach, he cannot gratify himself so far as to come and see you then, but will take a journey from here to Pont-y-pool on purpose. —I returned very *reluctantly* from Newport, because I could not enjoy more of my friend's company. I could have gone with pleasure that night to Pont-y-pool : but we cannot have our own way at all times.

“ It is now past ten o'clock, and I have to pack up my things and set off at one, and to preach near Aberavon at seven. And I am to-morrow at eleven to open a fine new chapel at Swansea.—Miss Bowen of Gweynifor is now here. She and Mrs. Jones are to go in a chaise from Pyle to Carmarthen ; and poor I to preach my way there when I can.—And at times so happy ; oh who so happy as I ? At other times I am in the dark dungeon again ; and so pass on through the valley of Baca. Oh when shall we come to mount Zion ? —If I live I hope to be back by this day five weeks ; so that you will have time enough to favour me with a line. Do not exceed that time, for I shall be happy to hear how you all four are.—Give my most affectionate love to your dear sister, and Mary, and Ann.—Believe me with the greatest sincerity of heart ever yours.

“ I have no coloured wafers, so I must seal with *black*, my usual uniform.”

To go on in the work of the Lord, as Jones did, notwithstanding all trials, hinderances, and sufferings, manifests increasing love for souls. The feelings of a tender and anxious parent for his children, cannot surpass those of a minister like Jones, for the salvation of never-dying souls. Gal. iv. 19.—And oh what parental love was exhibited in all his dealings, intercourse, and especially his pastoral communications, with his christian friends and people.* How does such a kindness and tenderness render religious instructions effectual and acceptable; and even reproofs, administered in such a spirit, are most salutary and beneficial. 1 Cor. iv. 14—16.

Another wound was opened for Jones in another quarter. It was occasioned by the death of a dear friend, who was an eminent minister in Wales, already alluded to. A few words from a printed Welch letter of Jones's, respecting this painful event, shall be introduced here. The letter itself, being long, will appear at the end in an English dress, with some other papers.

"The news of the death of beloved Bassett," says he, "had such hold on my weak spirits, that I have been ready to faint altogether on my journey. But when I thought of these words, 'What I do thou knowest not now, but thou shalt know hereafter,' I found a little comfort in the midst of sorrow. John xiii. 7. I remembered that the Shepherd of Israel is infinitely wise in all his ways, however unpleasant some of them may prove to us now. For at *the last* we shall *clearly* see that all things work together for good to the sheep, and for eternal glory to the Shepherd."

Those repeated waves of tribulation that went over Jones's head, were the means of constant and increasing benefit to his soul. And more of the happy effects of affliction on

* All his directions, admonitions, counsels, and advice, were given with the kindness and affection of a parent, which are very different from the cold indifference of a stranger. And how different are the instructions of a father from those of a school-master or a tutor.

Jones's mind, will be seen in another letter of his, which we shall introduce here. It however commences facetiously. How dead, it will be seen, Jones had become to the world, and how loose did he sit to all its concerns. Happy are the people that are in such a frame of mind.

"Coychurch, March 2, 1804.—I thank you for your kind letter; but it was very short. It was hardly a morsel, and I wanted a full feast. Just as I entered upon it, I was in a moment getting out at the end. I wish little Pyrke was far away, then perhaps your letter would have been as long as his wife. Well, glad was I to have it as it was; it brought me the agreeable news of your being well; and I heartily wish you may long continue so. As to myself, I can hardly leave my sick chamber yet. I have been out in the morning every Sunday. However, all the week I like to be within my bed-room by a good fire. My cough continues violent in the night. I cannot get rid of it, though I take many things for that end. Warm weather, as you observe, will, I trust, remove it; and then I hope to be up again for my dear Master.

"I have no other desire now but to live near him, and to his glory. I have done for ever with the world. I am not sorry for it. Should it please God to give me a little longer time to discharge some confidence reposed in me for the good of some orphans, then I will say, farewell old world, in which I have waded through deep waters, and met with a thousand heavy trials.—I am a wonder to myself, that I am still living; and it is a greater wonder still that I am likely to live for ever! My own life is gone almost to the bottom of the glass, but Christ is my new life, which I shall enjoy for ever and ever. May a thousand crowns adorn his blessed head for loving and dying for such a devil as I was. They all above love him, and are infinitely pleased with giving him eternal praise. His own arm only, my dear Mary, can bring us one day to join them. And

oh what a delightful morning will that be to our poor battered souls. No evil shall ever trouble us there. We shall get into the sun-shine *itself*, and not a moment's darkness shall ever eclipse our joy.

"I have been told that dear Herbert is very hearty at Cowbridge. Little Dick, my grandson, talks of him every time I see him : he is at Williams's school at the Eagle. I am sorry you did not send Thomas there : no better school can be. Maria intends having Herbert here in the Easter holydays.

"The association is to be at Swansea on Wednesday and Thursday next, and if I can move out, I intend to meet my brethren there ; and from thence I hope to proceed by some conveyance to Manorowen, to pay my poor wife a short visit, only for three weeks, if so long, as I must return, if I am able, to Langan by Easter Sunday. Thus at least I plan my round at present.—My absence here cannot be dispensed with long, while the repairs at my house are carried on. It is fortunate for me that the day is getting longer, and I hope the weather will prove favourable ; then journeying will be more pleasant and comfortable. I dread rainy weather since I caught the last cold, which still hangs on me. You must be comfortable in your warm nest, and can run in when you please. I cannot tell you how I fear long journies, and yet I am upheld wonderfully.

"I have no news to tell you, my dear friend, but that my children here are well. Maria goes on as usual with her little ones, and stout ones they are. There is one of them an uncommon sharp witty boy, and would divert you all day long. He is very fond of singing *good* things, as he calls hymns : and he thinks that it is not right to sing any thing else before me, though my man has them of all kinds.—Miss Ann Deere of Trallwn has been at her brother's house in Glamorganshire.—Miss Jay is going to be married to a Bristol attorney of the name of Brown.—M. Llewelin, your old maid-servant, begs her duty to you :

she forgot to tell you of the little money she paid for you. I will pay her, and I will trust you till we meet, and if we do not, you will be for ever free.—I have written you a long letter, you see, and what shall I say more? Assure your sister and yourself that *old* friends are dear and precious to me. New ones I do not covet: I am happy in loving my old friends. Here is a line of affectionate love to you all. May you be happy in Jesus, and expect not to be so in any thing short of *himself*."

I have let things in this letter remain as matters of detail. They must be interesting to some, and not irksome to any.—As in a Magazine, some parts of it are more interesting to one, and some to another;—it is as they are variously circumstanced.

We will gratify our readers with one letter more in this chapter, in which Jones shows the value of faith, especially in the time of trouble. There was a great alarm about this time on account of the French, who threatened to invade England.

"Coychurch, Oct. 20.—I was sorry I had no room nor time to send you a long letter from Caerfilly. Your nephew knows how I was attended. I soon left the place after dinner on Sunday, and went to Gelly that night. Though I could not well expect you and your sister there, owing to the unfavourable weather, yet I must confess I was disappointed. But what wonder was it, as we live in the *midst* of such things. Had I the pleasure of meeting you, we should have a long chat about the new connexion on foot, I suppose. Probably it may be a good one; at least I sincerely wish it may be so.

"But what will become of us all under the dark cloud which is now gathering over our heads? It is well for us that our Lord reigneth. To him may our souls sincerely look; and he will not suffer us to be a prey to our enemies.

I rest upon him, and upon him alone, knowing he will be our defence and comfort. Now is the time to try our faith, whether it will cling to Jesus in the stormy day.—You, my dear friend, have your trials, but they are nothing when compared with mine. From every quarter I am hedged in, and I have no refuge but under my Master's wings.—Poor Dan is still unsuccessful.—I have received a letter from my dear Davy this day, and he is in some trouble respecting his patron, who got himself somehow in debt, and I suppose his living is sequestered to pay his creditors, and by that poor Davy's salary will, I fear, be reduced. He is very pressing for my going to London immediately; but it is out of my power, as my health is very precarious. The London fogs and mist will be too much for me in the winter. I must give him a promise to be there early in the spring, please God I am alive.—Thus I go on, depending upon a very tender-hearted Master. And though he has been very faithful in his goodness to me all the days of my life, yet I am ready to doubt his tender care over me in future; and thus, to my great shame, I greatly dishonour him. Pardon, pardon, dear Lord.

“If I could see you, I would tell you all I knew of a certain affair respecting your N. Never mind, my dear friend, all will be well in a short time. When we get home, we shall drink wine for gall, and that will be a wonderful change and mercy, will it not, Mary?—Maria is highly pleased with your kind present: I say it is too much.—If I can, I intend setting out for the association the beginning of the next week; and from thence to Pembrokeshire for a few weeks; then, according to my present plan, to be at Langan at the two months' end.—May you rest assured that such as trust in the Lord, will find him *enough* for them for ever and ever.”

The end of all God's painful dealings with his child was effectually accomplished in him. Afflictions had the most

happy effect on Jones. No doubt he became more tender and affectionate in his ministry, by reason of his afflictions. It is said of the nightingale, that she sings more plaintively and sweetly, when her breast is on a thorn. So it was exactly with Jones in regard to the gospel: never did he so feelingly and delightfully dwell on the theme of salvation, as when in distress and trouble. Wonderful are the ways that God has, to accomplish his gracious ends and purposes in and by his servants.

Jones's temporal affairs could not be affluent, though he was always respectable in every way. This will be easily conceived, when it is told that the rectory of Langan was only about £100 a year; and that his curate's salary was paid out of that! He had a wife and family to maintain at the same time. And his travelling and other expenses, in the cause of religion, could not be small. We may guess then at the state of this excellent man's finances.—It will be recollected, that Lady Charlotte Edwin presented Jones to the living of Langan, in consequence of Lady Huntingdon's recommendation.—Her Ladyship, considering that preferment very small, was anxious to give him a better. A letter she wrote to a friend, in behalf of Jones, was lately sent me by Mr. Lewellin, his son-in-law. He also favoured me with a few lines in explanation. These shall precede the letter. They are as follows.

“Tremains, Feb. 17th, 1841.—I also enclose you a letter of Lady Charlotte Edwin's to her grace the Duchess of Argyle, in behalf of my father-in-law, as you will see. Lady C. Edwin was at that time in possession of all the Dunraven property, and consequently she had the presentations to the livings of Coity, Coychurch, St. Brides Minor, and the alternate presentation to Langan.—However, all her Ladyship's interest, though so well intended, did not benefit Mr. Jones, as he never had any preferment but the small living of Langan.”

Lady Charlotte Edwin's very kind and interesting letter, in Jones's behalf, shall now be introduced.

" Parkfield, Nov. 29th, 1775.

" MY DEAR DUCHESS,—As I have no prospect of being able to write to, or of seeing, the Chancellor again, I must solicit your interest with him in behalf of a very worthy man, in whose favour I once applied to him before ; but as I had no answer to my letter, I conclude he never received it ; as, from his former friendship to me, I am persuaded if he had, I should have heard from him. The person I mean is Mr. Jones, who at present holds a very small living of mine at Langan, in South Wales. I know him to be worthy of a better ; and as he has also a young and growing family, I earnestly wish to have him, if possible, provided for. There are three livings in the gift of the crown, any one of which, I am informed, is tenable with what he now holds ; namely, Troedyr aur, Llangoedmor, and Cilrhedyn, all three in the diocese of St. David's ; and the incumbents very old. A promise of any one of these would do.

" There is indeed a way in which the chancellor could put it in my power to provide for him myself. A very good living of my own, Coychurch, which adjoins that which Mr. Jones now has, is at present possessed by a person who, as a Welchman, was recommended to me as properly qualified to be useful there : but, from having lived but little in his own country, his ignorance of the language made his residence on the living in a manner useless to the people, and disagreeable to himself ; and he has consequently settled himself on a curacy in Warwickshire.* Could he be provided for in England, he would gladly resign to me the living he now holds. And I should have it in my power to present it to Mr. Jones, which would be

* The Rev. E. Davies : he lived latterly at Bristol. See p. 105.

still more agreeable to me. But in any way the chancellor would do it, it would highly oblige me.

"And now, dear Duchess, I expect you will exert yourself; and then I think it is impossible you should fail.—Believe me, the success of it would give me infinite pleasure; and, low as I am, it would raise my spirits.

Yours; adieu,

C. EDWIN."

To her Grace
The Duchess of Argyle.

We have now come to the end of the two chapters on Jones's afflictions.—How humble, contented, and resigned we should be under afflictions, when we see men superior to us every way, overtaken with greater: and may we come out of the furnace more quickened, sanctified, and purified, as Jones and others were. Let us submit and kiss the rod, like them, when afflicted in health, property, family, or reputation; and cheerfully yield when disappointed in our expectations, intentions, plans, and inclinations.—May the evil of sin be seen, and the soul brought to repent, and turn to the Lord; then murmuring and fretfulness will be done away with.—The happy effect of affliction is fully seen in the next world. 2 Cor. iv. 17.

"The more we toil and labour here,
The sweeter rest will be."

CHAP. IX.

Jones's ministerial qualifications—his judgment and feelings.

JONES's active, extraordinary, and public life having been set before us, his ministerial qualifications, which, under God, were so useful in all his labours, shall now be considered; especially his judgment, perception, and feeling. His soul was endued with those faculties in an eminent degree. They were sanctified and rendered very useful by the influences of the Holy Ghost. These particulars will now fall under our consideration.

Jones's *judgment* or perception shall first occupy our attention. This is a most desirable qualification, in order to make a man a good and useful preacher. For without a mind to perceive divine truths in their several bearings, how can he divide the word of God rightly, and give every one his portion in due season? Except a minister has a clear understanding, he cannot acquit himself well in the ministry, nor be acceptable to God's people. "Study to show thyself approved unto God," is the apostolic charge, "a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15.

Jones possessed this faculty in an eminent degree. This genius for discriminating natural and divine things, and arranging and setting them forth in their captivating light, was extraordinary, especially when under the influence of the Spirit. He was indeed a natural and vivid describer: he had the happy talent of painting in words. When he had occasion to set forth scriptural scenes and characters, it was done with such propriety and liveliness, that one would think they were actually present. How engaging were the representations! With what interest and attention would

the people listen to his fine and animated description of Abraham offering up his son Isaac ; of Christ conversing with Simon, and Mary Magdalene ; his addressing Zaccheus on the sychamore-tree, his interview with Nicodemus, his temptation in the wilderness, transfiguration on the mount, and agony in the garden. It was at times so *well* done, that it resembled a spiritual drama. He was so ingenious, facetious, and solemn, that his exhibitions were exceedingly entertaining, even to unconverted men. His fancy and imagination were so strong and excellent, that he could paint and set forth gospel subjects in the most grand and striking manner. His illustrations, for instance, of such parables as those of the prodigal son, the good Samaritan, the importunate widow, and the marriage feast, were so beautiful and noble, that the people heard them with great pleasure and astonishment. But oh in what captivating language would he draw the attention of his hearers to the amazing scenes of Calvary. This description of the awful tragedy of the cross was most awakening, lively, and overwhelming ! In what amazingly grand and solemn colours would he set forth the humiliation of the Son of God, his unspeakable sufferings and sacrifice, his wonderful atonement and satisfaction to divine justice ! With what glowing vigour would he illustrate the strictness of the justice of God, the awfulness of his holiness, and the immensity of his love ! With what sweet delight, with what captivating eloquence, would he describe the grandeur, felicity, and glory of heaven : and, on the other hand, with what awe and solemnity would he exhibit the misery of hell ! And in what exalted and impressive language he would bring before the people the solemnities of the last day ! With what burning eloquence would he dwell upon the awful, the infinite, destinies of eternity ! He possessed an imagination brilliant, plastic, and copious ; and such scenes as these afforded him ample scope for its exercise. His matter was delightfully formed and shaped

in the forge of the mind. All the links and members of divine truth were most nicely, ingeniously, and admirably adjusted, adapted, and joined together, in the exhibition of his subjects. And oh in what bright, warm, and striking colours would the truth come forth after such a preparation ! In that particular work he was most sedulously and happily engaged on Saturdays. He was naturally a man of a contemplative, studious turn of mind. Most glad he was to see the Saturday evening, after the labour of the week. He was always more eminent and happy in his sermons, when preaching in his own pulpit than elsewhere. The same was the case with Rowlands. It is thought that this difference was owing to the devout and diligent study and meditation they were able to bestow on their subjects when at home. It is true the Lord blessed them in an extraordinary manner when on their itinerant excursions, though their discourses were not then the production of so much study and contemplation. He clothed them with the influences of his Spirit, and made up all deficiencies, his servants being engaged in such an amazing work.

This faculty of the mind is employed by none in so glorious a manner as the minister of God. It is true that the powerful exercise of the imagination is everywhere most remarkable in its effects. What extraordinary works of literature of every description are the produce of its operations ! A thousand specimens might be mentioned as instances of its extraordinary power ; but in no instance is it devoted to such noble purposes as in the ministry of the word : these are beyond comparison great and glorious. The subjects of a preacher are sufficient to engage his mind for ever without creating weariness or satiety. All other objects are too poor and humble to gratify the aspirations of the soul : and besides, they are things of a transient and perishable nature. "The power of the human mind," says Newton, "when cultivated by education, and habituated to reflection, is certainly capable of great exer-

tions ; but its researches are in many respects limited within narrow and mortifying boundaries. Man can calculate to a minute an eclipse that shall happen a hundred years hence, but he knows not what changes may take place the next day or hour in his most interesting concerns. He attempts to measure the earth, to weigh the subtle air, and almost to number and marshal the stars ; but while he prides himself in his excursions abroad, he is a stranger at home." But the man of God is not :—he delineates his most awful, sinful, and miserable state, in all its details ; and sets forth its grand and sovereign remedy in all its excellencies.

The preacher may also make use of such extraordinary earthly ideas as those above mentioned, and apply them to illustrate and set forth his noble and most surpassing themes. Jones was a great student of nature, especially of its lovely productions, such as shrubs, flowers, and trees ; and from them he frequently borrowed images to illustrate his sermons.—It may not be uninteresting to some to observe here a proof of his taste for the contemplation of the works of God manifested in the visible and material creation, like the psalmist of Israel. His garden was a favourite source of meditation and recreation to him at his leisure hours. He delighted much in cultivating flowers, and in grafting and dressing fruit trees.—A notable fruit tree used to be shown by Mr. Bassett's family at Aberthaw, which Jones had grafted with his own hands, when he once visited them, to preach in a chapel built by that gentleman on his own premises.—A clergyman who had heard Jones preaching at a village in the vale of Glamorgan, named *Monkton*, well remembers his noticing some tulips growing, in front of a farm house, where they went after sermon, and pointing out the superiority of one sort above the other in the same plot of ground.—No wonder that men of taste and genius, like Jones, are fond of such subjects. Flowers are endued with enchanting graces, for the pleasure and edification of man. What ideas of divine things arise by

contemplating them. The scripture abounds in comparisons founded on such natural objects: for instance, the church is set forth under the image of a garden; and the Saviour himself under those of a rose and a lily.—The sober contemplation of such objects affords to the enlightened, especially the ingenious mind, not only pleasing and natural recreation, but also matter for pious and edifying reflection. No doubt Jones profited in no small degree by his observations of those natural objects, and both enriched and enlivened his public discourses by this means.*—It has been observed of the late celebrated Mr. R. Hill, who was a great admirer of natural objects, as presented in rural and garden scenery, that “no man had ever drawn, since the days of our Saviour, such sublime images from nature.” Well did he also employ those beautiful and useful thoughts in his sermons. The ideas of these popular and excellent preachers, taken from such natural objects, were open to and on a level with all capacities, and obvious to the illiterate as well as to the cultivated mind. Illustrations of divine truths, drawn from scientific sources, would have been thrown away for the most part on the plain congregations of those great ministers.—But Jones was very happy also in making use of incidents of daily occurrence

* Beautiful are the thoughts of Hervey on the *passion-flower*, and the *sensitive-plant*. Speaking of the latter,—“Such,” says he, “should be our apprehensive timorous care with regard to sin.—Oh turn from the gilded snare; touch not the beauteous bane; but fly, fly with haste, fly without any delay, from the bewitching ruin. Does *anger* draw near with her lighted torch, to kindle her flame of resentment in our breasts? Does *flattery* ply our ears with her enchanting and intoxicating whispers? Would *discontent* lay her leaden hand upon our temper, and mould into our minds her sour leaven, in order to make us a burden to ourselves, and unamiable to others? *Instantly* let us divert our attention from the dangerous objects.—Let us soothe our jarring, our uneasy passions, with the remembrance of Christ in his *meekness, humiliation, resignation, and cheerfulness*.”—*Reflections*.

in his sermons, and objects that were at hand. His mind was fertile and prompt in improving these, as well as such objects as we have mentioned. He was ready, like his Lord, to teach his hearers from the birds of the air, the fish of the sea, and the flowers of the field.

Jones was a man of considerable skill, tact, and management, as well as of taste and perception. The latter may be considered the cause of the former: for he that sees and perceives things clearly, may manage and direct them well. At least we cannot deal aright with things except we understand them.—Indeed no small share of prudence and skill was necessary, for a man at the head of the Methodists in two or three counties, a considerable part of South Wales.—He was moreover, in addition to this, a most facetious and pleasant man. Possessing these qualifications, he had considerable influence over the Methodists. I remember a circumstance or two bearing on this point. An association, which always consists of several thousands of people, was held at Old Castle, Bridgend, near Jones's home, some years before his departure. As soon as the association commenced, it began to rain, and there was no appearance of its ceasing soon; consequently the people were beginning to be uneasy. Jones, standing with several ministers in the large pulpit or stage, came forward and addressed them in the following manner between the sermons:—"Behold," he exclaimed, "how the Lord honours us poor Methodists. There has been a great want of rain for a long time in the country, and lo, as soon as we commenced looking up to him, he showered down upon us this genial rain, a great blessing to the land. I am sure we shall be very thankful for it, and bear a little." All smiled and seemed well pleased, and remained together like a flock of sheep all the time the service lasted, and heard the word with the greatest attention and delight.

There was an association of a similar remarkable character at Llandofery at another time. It seems that he was to

preach to the people there, after hearing two long sermons, one of which was in English, preached by the Rev. W. Kemp, and not understood by one half of the people. They were tired and fatigued in having to stand so long, and that under a heavy fall of rain. Jones was aware of this; and when he came forward to the front of the stage, in his great coat, as if undetermined about preaching, he began with saying, "I feel for you, my dear christian friends, that you have had to stand so long in such weather. I had indeed provided some matter, which I had intended to have laid before you, but I feel some hesitation now in detaining you, after the considerable interval already spent in this exercise. I intended telling you something on such a subject, which I supposed would be interesting to you: and could I persuade myself that I should succeed in happily condensing my subject into a small compass, as my brother who first addressed you did, I might perhaps presume to intrude upon your patience. I intended to have said so and so; and perceiving you seem to show some curiosity to hear what I have to say, I do not know but by and by all my little stock of matter may gradually be drawn out."—Seeing evident tokens of interest manifested by the people, he then put off his great coat, his hat, and his coloured handkerchief, and proceeded through the several heads of his discourse, to the great gratification of his hearers, notwithstanding the uninterrupted fall of heavy rain during the whole time. Indeed his sermon, under the blessing of God, fell like dew upon the parched ground: no grass and flowers were ever more revived by rain, than their souls by this seasonable refreshment from the presence of the Lord.—It has been asserted by eminent ministers in England, that Jones was the most facetious preacher they ever heard. He had the wit of Hill, without any of his eccentricities. There was nothing ever said by Jones to lower or degrade his subject, or to cause any unpleasant feelings.

These talents of a quick understanding and a commanding skill shone exceedingly in Jones's character as a great reformer, and a promoter of vital religion. It required no small degree of wisdom, prudence, and fortitude, to establish and to carry on such a connexion as that of the Welch Calvinistic Methodists, different from all other previous denominations. This burden, at least as regarded South Wales, rested chiefly on Jones.—Moreover, discipline was needed at times, in such a large connexion. It was not withheld, but administered with great judgment, and a tender spirit. When he chastened, it was generally in love; consequently much asperity, discord, and division was avoided. A great many of the schisms that take place in christian churches, are owing to the injudicious management of those that correct and rule.

Jones was a man of very *tender feelings*. This is another very material qualification that makes up the character of an useful, efficient minister. How frequent are exhortations of this nature in scripture, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." Joel ii. 17. With what tenderness did Jeremiah exclaim, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. ix. 1. What a glowing description of affectionate and feeling ministers of God is the following, applied by St. Paul to himself and those of the same stamp, "Now then we are ambassadors for Christ; as though God did beseech you by us, we *pray* you in Christ's *stead*, be ye reconciled to God." 2 Cor. v. 20. And we know the mind that was in Christ; the compassion that he expressed for man. How pathetic were those words which He uttered, when he *wept* over Jerusalem, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as

a hen doth gather her brood under her wings, and ye would not." Luke xiii. 34.

Jones's addresses were of the most tender and persuasive kind, and consequently very powerful and effectual. Oh with what tenderness and anxiety would he expatiate on the awful state of the ungodly ! And with what concern and feeling would he make manifest to them their ungodliness and hostility towards God ! And oh with what compassion, if not weeping, would he speak to the enemies of the cross of Christ, of their ruined state ; and how feelingly would he use every argument to awaken them.

The law, as the lancet of conviction, was never used by a more tender and skilful hand. No harshness or stoutness of heart ever appeared in him on such awful and critical occasions. Yet sin was never, in any manner, spared by him, but was exhibited as the object of the abhorrence of a holy God. Its defilements and struggles in himself were causes of the deepest sorrow. Detestation and abhorrence of sin were visible in his words and countenance. It might be thought remarkable how these two qualities, namely, tenderness and compassion for the sinner, and hatred of and indignation at his transgressions, could unite so distinctly and powerfully in the same person. However, it was very evident that his arrows, however sharp and pointed against sin, were all dipped in love to the sinner. Never were passionate, irritating, forbidding words used by him, in warning and beseeching sinners ; but he yearned over them, as a father over his prodigal son, and called them to repentance with tears.

Much of this mind and spirit was in the apostle, when he said, "Knowing the terrors of the Lord, we persuade men."—How different is this from the temper of some ministers, who seem to give vent in an unholy, unfeeling manner, to their indignation, as they denounce the wrath of God upon the heads of sinners !—No doubt a preacher like Jones feels a conflict in his mind between sympathy and

the solemnity of his situation, in declaring the awful state of the ungodly.* Oh how did the tears that rolled down his benevolent countenance, bespeak the most compassionate feelings that yearned within him over a dying world. These were not the expressions of vehemence, indignation, and wrath, as used against notable enemies or foes.

Another most important part of the ministry is to publish and to apply the remedy. Oh what feelings are requisite for such an undertaking as this! Surely nothing can be so unsuitable, unbecoming, and lamentable as a hard unfeeling minister of the gospel of peace. The truths he has to deliver, are the most moving and important possible. It is his work in particular to exhibit and to hold up in his ministry Christ the Son of God, in his amazing agony, in his death and passion, his wounds, stripes, and sufferings, as the only remedy and salvation to a ruined world, on the brink of endless misery! This is their awfully critical situation, and one would suppose that the hearts of all so placed must feel and melt. Oh what an office is that of setting forth Jesus Christ evidently as crucified before the eyes of the people. For as Moses lifted up the serpent in the wilderness, even so is the Son of man to be lifted up, that *whosoever* believeth in him should not perish, but have everlasting life. Gal. iii. 1. John iii. 14.

* No one can form an idea of Whitfield's feelings, when, as a judge with his condemning cap on his head, he addressed the ungodly, dwelling on the sentence to be passed on them at the day of judgment, with the most overwhelming torrents of persuasive eloquence poured out of a heart subdued by compassion. It seems that it was at times too much for human nature; he sometimes sunk and swooned away, as if dead, for a few moments! Most wonderful was the effect, as it may be well imagined: all the people were in tears, lamentation, and anguish! Though as a judge he was compelled to utter the awful denunciations of tremendous woe, yet all was tenderness and love; the people knew and felt that the feelings and sympathies of the kindest father were blended with every sentence.

And when Christ is exalted in the ministry with such feelings and bowels of compassion, the *effect* is considerable and successful : therefore Jesus said himself, " And I, if I be lifted up, will draw all men to me." John xii. 32. For this most noble end and purpose, Whitfield wrote in his usual most affectionate manner to Harris and the Welch itinerant preachers as follows :—" Speak every time," says he, " as if it were your last ; *weep out*, if possible, every argument, and compel them to cry, " Behold how he loveth us."*

None of the Welch ministers resembled Whitfield so much in this respect as Jones. We have no recollection of any one like this ambassador from Wales, in affection and feeling. Indeed his character as a minister was preeminent ; but it was in the pulpit that he shone with the greatest splendour, and that in *pathos*, in lovely and affectionate observations. His warm appeals, being from the heart, were most animated and affecting. His tender feelings and affection appeared most strikingly in the delivery of divine truths. His whole soul seemed thrown out into his sermon. Indeed his gifts as a speaker were of the most winning and engaging nature, distilling and dropping as it were the dew of heaven, quickening and enlivening his hearers, melting and gladdening their hearts. His ministry

* " Talk to sinners," says he in the same letter, " oh talk to them till midnight, of the riches of his all-sufficient grace. Tell them, oh tell them, what he has done for their souls, and how earnestly he is now interceding for them in heaven. Show them, in the *map* of the word, the kingdoms of the upper world, and the transcendent glories of them ; and assure them all shall be heirs, if they believe in Jesus Christ with their whole heart. Preas them to believe on him immediately. Intersperse prayers with your exhortations, and thereby call down from heaven even the fire of the Holy Ghost,

To soften, sweeten, and refine,
And melt them into love."

Philip's Life of Whitfield.

was singularly impressive and moving. The proclaiming of the good tidings of great joy in the most feeling manner, with the eloquence of the heart and the power of the spirit was indeed enough to awaken and melt the most dull and insensible soul. The Rev. W. Williams of Pant-y-celyn makes most honourable mention of this excellency of Jones, in his Elegy on Rowlands of Llangeitho. He describes his preaching as of so evangelical a cast, of so moving a nature, and consequently of so overwhelming an influence, that hearts as hard as *stones* would melt under it, and souls rugged and unyielding as *oaks* would bend under its power. The burden of his theme was free, full, and everlasting salvation to the chief of sinners.

How true is the observation, Let the speaker throw his soul into his sermon, not in the affectation of warmth which he does not feel, nor in the vehemence which is meant to conceal the lack of thought, argument, and illustration, but as one who comes forth after prayer and study, to speak as a dying man to dying men; and the sympathies of nature will be felt even by those who continue strangers to the divine influence of grace.

Jones generally performed that most difficult work, re-proving, in a very prudent and affectionate manner, and therefore he was very successful. It was with the greatest tenderness he removed the mote out of his brother's eye. Indeed it was not without prayer, sympathy, and tears. His reproofs were really *balms*, so full of love and compassion, most precious in their tendency and effects, never calculated to break the head, but to melt the heart and the head.—How mischievous is a false step here; we may lose our brother thereby.—But Jones was bent upon success. He would bear much with ordinary infirmities. Never did he trample upon the weak, or insult the feeble, however imperfect and ignorant. Never was there an instance of his treating any with bitterness, but always with kindness, wing we are in the midst of so many snares and

temptations, artful and strong enemies. "There will come a time," said Hooker, "when three words uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit."

How apparent was the grace of tenderness and love in Jones's bosom; for if any person was unkindly disposed towards him, he would endeavour to make an entire change in his uncharitable sentiments and conduct towards him, acting according to God's word. Matt. xviii. 15.

The following interesting letter confirms what has been already stated. It was written by a lady, a friend of Jones, who, in company with some others, had made an excursion into Glamorganshire, for the purpose of sea-bathing. She gives the following account of his kindness, and pathetic preaching at Langan.

"We were at a secluded spot near the sea, called *St. Donat's*: our fare was very poor. Jones smiled on hearing this, and sent his servant every week to us with vegetables and poultry.—He made us promise to visit him at Coychurch: accordingly we went, and arrived at his house on Saturday evening. He had family worship after tea, namely, reading, singing, and praying; which was most refreshing. We retired to bed after an early supper. On Sunday morning we had family prayers again; and afterwards Mr. Jones went to Langan church to preach. We followed him there, in company with his daughter, Mrs. Lewellin. The church was so crowded, that to find a vacant seat was out of the question. All eyes were earnestly fixed upon Jones, as a messenger come from God.—And then he went on with his discourse, describing, in his usual most pathetic manner, the Saviour's dying love for lost sinners. The (*Gogoniant*) "glory," and (*diolch iddo byth*) "praised be his name," proceeded, I have no doubt, from the hearts of hundreds. I see him now, in the eye of my mind, in his gown, with his fine commanding countenance, and drops of perspiration,

and sometimes the trickling tear, running down his face, commending most earnestly Jesus Christ to the chief of sinners, but telling them at the same time to go and sin no more. And with what reverence did he speak of the love and sufferings of Christ; and how sublime was his language then! Oh how dignified and noble was his countenance, when bathed in tears, as was often the case with him in the pulpit."

The pleasing delineation of Jones's affectionate preaching given in the above description, is familiar to those now alive who were privileged to sit under his captivating and delightful preaching. His hearers, though they had at times the most gifted ministers in the principality visiting that part of the country, yet never heard one they esteemed so much as Jones.

The same lady speaks thus of Jones concluding the sabbath in his usual kind manner. "Oh what an honour," says she, "to be near such a minister! And oh what a sabbath! It was a day of great delight and heavenly serenity! I could see no book but a large Bible on the table the sabbath evening. He expounded a chapter of this blessed book, in a very kind and pleasing manner; and then prayed in his usual feeling and spiritual way, holding sweet communion with heaven.—I observed a fixed seriousness and benignity in Jones's countenance the whole of the sacred day."

In nothing were his most tender feelings and sympathies so much seen and displayed, as in the circumstance of his being compelled, by the awfully wretched moral state of the country, to go forth proclaiming salvation to a ruined perishing world. In what an amiable and pleasing light, even to heaven and the church of God on earth, does the compassionate act of traversing the dark mountains of Wales, for the eternal benefit of thousands of lost souls, place him! Indeed his heart was so full of feeling and compassion, that he could not but yearn over a country so

sunk in vice and immorality. The sins of the whole principality were ascending up into heaven, like the iniquities of Sodom and Gomorrah in former days. Oh how was the wrath of God provoked by the former as well as the latter ! They were drawing the wrath and indignation of heaven down upon their heads ! It is wonderful that some heavy instances of it were not experienced in that part of the kingdom. It was no doubt restrained by reason of the intercession of one mightier than Abraham, who interceded for the cities of the plain. And, blessed be God, he meant to exalt that dear country very high in the world, and establish his Zion there ; and to dwell among them in a most glorious manner. Jones was one of his pioneers in that heathen-like wilderness then. The Lord in all things acts most wisely, and sends messengers that are suitable and qualified to accomplish his purposes. What person could be better employed to stand up, preaching to a people so sunk in vice and depravity, yet so warm-hearted and lively ? —Such a life as that of itinerating, and at such a time, must have exposed Jones to much inconveniency and unpleasantness, such as leaving his home, friends, ease, and comfort. It would inevitably render him liable to much trouble and affliction, such as all sorts of bad weather, deprivations, harshness, and every kind of persecution.—And, no doubt, great expense must have attended such excursions and endeavours. (At least he supplied his church with an efficient minister at Langan, out of a small pittance, to enable him to be more extensively useful throughout the country.)—Yet, notwithstanding all these considerations, he went forth in the way pointed out to him by heaven,—the most important of all embassies, the salvation of immortal souls. Being so sent from above, and having such compassion for perishing sinners, he could say with St. Paul, with regard to trials of all sorts, “None of these things move me.”—“I did not confer with flesh and blood.”

Jones's compassionate movements were very much like those of Bernard Gilpin, who, out of the most tender pity, traversed the cold mountains of the North of England : therefore he was called the apostle of the North. "The very bad consequences arising from the shameful remissness among the clergy, *induced* Gilpin to supply, as far as he could, what was wanting in others. Every year therefore he used regularly to visit the most neglected parishes in Northumberland, Yorkshire, Cheshire, Westmoreland, and Cumberland : and that his own parish, in the meantime, might not suffer, he was at the expense of a constant assistant." *Life*, p. 54. There is no motive stronger than that of compassion, and in nothing do christian ministers imitate their divine Master so much. Happy are they who can say, "The love of Christ constraineth us."

Jones's warm imagination was very rapid, and actively and affectionately engaged when he was preaching, as we observed before : and the most useful, striking, and melting expressions in his discourses were frequently those that were delivered in quite an extemporaneous manner. It might be said of him as of Whitfield, "The salient points of his oratory were not prepared passages ; they were bursts of passion, like the jets of *Geyser*, when the spring is in full play." *Southey*. Many that saw these jets of the Langan Geyser, were overwhelmed and converted ; others saw them, and wondered, but perished !

A person's compositions, especially those of an epistolary description, exhibit his turn of mind and disposition as much as any thing. What a vein of compassion, love, and kindness run through all Jones's letters. Every one must be struck with this, as he peruses them. We are even reminded of St. John's spirit as we read Jones's compositions. What sympathy, what feelings of kindness and tenderness, are continually manifested in them.

The grand cause of so little success in the ministry is coldness :—stating the awful situation of sinners, setting

forth the wonderful remedy for their salvation, exhibiting the dying love and amazing wounds of Christ for them, in a cold and careless manner.*—Surely nothing can be so unbecoming as a hard unfeeling preacher. May the Lord in mercy awaken such to a sense of his most important situation and awful responsibility. Great is the contrast between this character and such a minister as Jones. His congregations were moved and melted in a very remarkable manner, as we mentioned before. Indeed it might be said of Jones, as of Alleine, "His supplications and exhortations were many times so affectionate, so full of holy zeal, life, and vigour, that they quite overcame his hearers. He melted over them, so that he thawed, softened, and dissolved the hardest heart."

* The stage and other scenes of amusement would doubtless be deserted, if the actors spoke like many ministers. Butterson the player's answer to a certain prelate, is worthy of lasting regard. When asked how it came to pass that the clergy, who spoke of things *real*, affected the people so little; and players, who spoke of things barely *imaginary*, affected them so much? He said, "My Lord, I can assign but one reason; we players speak of things imaginary as though they were real, and too many of the clergy speak of things real as though they were imaginary."

CHAP. X.

Jones's memory, voice, appearance, and spirit.

HAVING dwelt on some of Jones's ministerial qualifications, we shall now observe those that are stated above.—A good *memory* is of an inestimable value and benefit for a minister. How could his thoughts, however brilliant, affectionate, and moving, be exercised and delivered, in the pulpit or elsewhere, in their charms and power, if there had not been such a faculty as the memory to retain and preserve them? Wonderful is the way of God, in providing such a safe repository for man to entrust his useful thoughts in, sometimes more valuable and excellent than the gold of Ophir. Yea, those thoughts of a minister, under the influence of the Spirit, are more precious than all the world! Of what a wonderful nature must this faculty be, in that it deals out, when we preach, the thoughts as regularly as they were when deposited there, in their native lustre. Yea it is oftentimes so strong, that what is placed in it by contemplation, comes forth as faithfully in the delivery as if it had been written on paper, and stood before the preacher!—Jones was peculiarly blessed with a good memory. He was an excellent textuary, both in Welch and English. He was never at a loss to bring forth out of the scripture treasury every expression and idea he might want.

No doubt he conducted his studies according to a regular plan or method, and this aided his memory materially.—When thoughts are well connected in the memory, the discourse becomes regular, and better retained, and makes a more lasting impression than detached sentences. For in this regular train of thinking, the thought which is just

now in the mind, depends partly upon that which went before, and serves in a measure to introduce that which follows : and the whole are thus more firmly fixed in the mind.

Jones, constantly employing his memory in treasuring important things, improved it so much, that it was always at his command, and he could place the greatest confidence in it upon any emergency. He loved retirement, not only that he might digest his subjects well, but also that he might cultivate a more near and habitual communion with his God, by prayer and meditation. Thus he maintained spiritual vigour and life, which manifested themselves in his public ministry, and rendered it efficient. Nothing can hinder our usefulness and intercept our resources more than the deficiency of intercourse with God in our studies. Matt. vi. 6.

The *voice* is another very important qualification for a minister. A voice calculated to convey one's ideas, formed by a strong understanding and a feeling mind, is of the utmost consequence. We have often witnessed men possessing minds of a superior order, and yet having indifferent voices, and consequently their delivery was very bad ; at least their efficiency was very little in public speaking.

Jones's voice was of a very sweet and delightful cast, such as was quite suitable to convey his warm and affectionate thoughts. It was not of the powerful and rough kind, but of the most sonorous, moving, melting, and engaging sort. We have no recollection of ever hearing a minister possessing so pleasant, captivating, and harmonious a voice as that of Jones of Langan.

Every thing about Jones contributed greatly to make him an useful and popular preacher. His *appearance* altogether was most agreeable and engaging. His height was above the ordinary size, and his whole frame was of excellent symmetry, and indicated much strength and activity. His countenance was most lovely and engaging ; and more

particularly so when he was preaching. His complexion was fair and beautiful. His friends can never forget his full fine eye, beaming with intelligence, as well as most affectionate expression ; his aquiline nose, fascinating smile, and benignant visage.

His manner of address was adapted to produce effect.—“ Every accent of his voice, every motion of his hands, every gesture, spoke to the eye ; so that the most dissipated and thoughtless found their attention involuntarily fixed.”—It is remarkable that he never was so solemn and dignified as when tears were trickling down his affectionate countenance. Nothing careless or awkward was to be seen in his person or manner, nor any thing like hesitation or stumbling upon an expression. The good impression on the people was never weakened by any thing they heard or saw. He was generally solemn and affectionate, whether he lifted up his voice or wept ; whether he appeared placid or grave. He never degraded his subject by any ungracefulness of manner.—Indeed he excelled in an eminent degree most other men in fine feelings and benevolent actions. This had a powerful effect on the people. The idea of Jones being in the neighbourhood, used to cheer the hearts of the surrounding population. Many were so strongly attached to him, that they used to say, “ they had rather see the print of Jones’s feet in the dust, than behold the countenance of many ministers.”—It is astonishing how he won upon the people. Dr. Ryland of Bristol was always very glad to avail himself of Jones’s ministry when he came that way. He used to tell him after the sermon was over, in a way of pleasantness, “ Oh you Jones of Langan, you are a most bewitching sad thief ; you have stolen the hearts of my people, and spoiled them for a whole month : they will not think of or hear another for some time.”

A few observations of my friend Mr. Bassett may be introduced here, as a supplement to what has been said on his ministerial character.—“ When I had the great plea-

sure," he says, "of becoming acquainted with Mr. Jones, he was a matured and most eminent preacher, and possessed at least as much popularity as any in Wales. I considered his style of preaching as *peculiarly* evangelical. I have never seen one who appeared in the pulpit imbued to *such* a degree with the spirit of the gospel. His ministry seemed to me *singularly adapted* to conciliate enemies to the truth; to strengthen the weak, and to decide the wavering. He was *well* skilled in administering the 'Balm of Gilead' to the wounded conscience. His style of preaching bore, I thought, a great resemblance to the works of the late Rev. W. Romaine. It was not oratorical, but terse. It did not abound in words, but in matter. It was neither pompous nor vulgar, but useful and striking. His language was simple and becoming the matter of the message proclaimed by him. He was indeed a workman that needed not to be ashamed, rightly dividing the word of truth. His speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit, and power."

His two sermons and notes of discourses that shall appear in print, though written in haste, will verify these remarks.—A man that was so constantly and so much engaged in preaching as he was, had little or no time for composing and fairly writing out his sermons. The great point with him and his contemporaries was to address effectually the multitude of perishing sinners that flocked to him from day to day for the bread of life.

Devotional spirit is another essential qualification of a minister. He cannot well do without it in any part of his important work. We know that God's blessings are connected with prayer and supplication in the Spirit. No doubt Jones's *success* in preaching was in a great measure owing, under the smiles of heaven, to his remarkable prayers, both at home and at church. The God that made his face shine upon him in prayer, was with him in the pulpit, owning and blessing him there. Yea, his own "face shone

when he came down from the mount, because he had been long alone with God upon the mount."—His spirit, after experiencing the invigorating warmth of the Sun of Righteousness, and reviving showers of heavenly dew in prayer, was in the best frame possible for preaching. Indeed it might be truly said, God answered his prayer in the sermon.

Indeed Jones was very *devout*. He went in the Spirit of adoption to the throne of grace. Most evangelical and serious were his views and feelings when he approached his heavenly Father on the mercy-seat. The tenderest feelings of his heart were called into exercise when he poured his petitions there. Those engaged with him felt the sacred impulse, and could easily perceive that the graces of the Spirit, such as love, faith, and repentance, were alive and in vigorous exercise at that hour in his breast. A man with his heart *so much* engaged in the work of prayer, is very rare, and perhaps not easily to be met with in our day. Jones was, in respect of this spiritual engagement, far removed out of the track of ordinary men. His mind was full of matter as well as feeling; and out of the abundance of the heart the mouth speaketh, and the words flow. Matt. xii. 35. Had he been less devotional, he would not have been so successful in the pulpit, or in any other part of his ministry. He was so near to the throne, and wrestled with God within the veil, and that so often, that he prevailed with God, like Jacob, and came forth without the camp as a mighty prince. In nothing was Jones so remarkable as prayer; his earnestness and zeal were very conspicuous in it.

Family prayers were his greatest concern in his house. He was not slovenly, nor irregular, nor cold-hearted in conducting them. Indeed he was generally most happy in this delightful employment. He was in truth most deeply engaged in sending up his petitions unto heaven. They were of the most pathetic and spiritual kind. Indeed ~~it~~

was quite a treat to be present at his family devotions. One of his friends, that had been with him on a visit, writes thus of the family prayer:—"Mr. Jones read a chapter slowly, and often paused, dropping a few observations, and looked on us, to observe, I thought, what attention we paid to the word of God. After singing he prayed, and that fervently and earnestly, to his heavenly Father, through the Saviour, for blessings suitable for every case and every want, and then for us individually. A hymn was then sung.—Indeed the whole was most *affecting* and deeply *impressive*. Mr. Jones was very careful that every one should be present at the family altar, and that no noise should be in the house at that sacred hour."

Jones's devotional spirit was very apparent in that part of the church service which occupies us before we enter the pulpit, I mean the public prayers; which many, I am sorry to say, think nothing of, but as a matter of custom or form, to be hurried over merely as a prelude to preaching, therefore they go through them in a very careless and slovenly manner. But Jones was never guilty of such conduct as this, when he was engaged in offering those beautiful and excellent prayers with the congregation. It was quite the reverse of indifference, lukewarmness, and coldness. This act of praying unto God, the most important of all transactions, was done in such a way as is seldom witnessed. It was in a truly tender spirit, and very sincere and earnest manner. Tears were often running down his venerable face, as he was thus engaged in petitioning the Lord on a throne of grace. The pathos and solemnity of his tone, and his humble and devout manner and gestures, induced the people to pray with him. Indeed the congregation felt the divine influence, and joined him most heartily in the petitions, though many of them had no books, and might not be able to read. However they were acquainted with the form and spirit of the prayer. There is no doubt but that the spirit of prayer and supplication was poured upon

them from on high. Often were *Amens* uttered with a great feeling of humiliation, supplication, and thanksgiving, and with as much exercise of all the christian graces as if they had been influenced under the most animated extempore prayer.

Moreover, Jones's prayer in the pulpit before sermon was most remarkable, especially in the way of intercession and supplication to the Lord for his blessing to the many hundreds that were waiting for it. "His soul was carried out in that exercise with such earnestness, affection, and fervour, as indicated most intimate communion with God. His love and compassion for the souls of poor sinners, and his concern for their salvation, were manifested in the strongest manner in all his proceedings."—Much to this purpose is what the eminent Bishop Sumner said in his excellent charge on the success of prayer in the work of the Lord. "The minister," says he, "may be labouring under a defect of devotional spirit.—Even if such a one should enlighten his people, he will not sanctify them. A ministry of power must be a ministry of prayer. There can be no prevailing with men, until there has been first a wrestling with God for souls.—And this intercessional spirit has a reflex action upon our minds. It gives an earnestness to our tone, corresponding with our deepened sense of responsibility. No man ever rose from his knees, after praying for his parish, without experiencing an increase of love for his ministerial work, and of ardour in its prosecution. He returns to his flock with something of that holy light shed around his head, which shone on the face of Moses after talking with the Lord on the mount; so that all men may know, by the consistency of his walk and demeanour, and concentration of every thought on the great and absorbing object, that he too has been with Jesus."

There is the greatest encouragement to expect success *in prayer*, in behalf of our people. Does not our heavenly Master say, "Ask of me of things to come concerning my

sons, and concerning the works of my hands command thou me."—The promise of success came to Daniel when he was praying for his people as well as for himself. And suppose such supplications as the following proceeded out of our hearts under a sense of our difficulties, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might fall down at thy presence: O Lord revive thy work." Or this, "There is none that calleth upon thy name, and stirreth up himself to take hold of thee, for thou hast hid thy face from us." It is not likely that he would be "angry long against the prayer of his people." And the seed that has been sown, may be blessed with the dew of heaven, being secretly followed with our hearty prayers. Our people may, in mercy, have the influences of the Spirit to awaken, convert, strengthen, and console them! And shall they indeed have the supply of life, vigour, unction, comfort, and every other blessing of salvation? Oh what a cause of thankfulness! Their wants, weaknesses, trials, and temptations, require these spiritual supplies. These are reasons why we should be always in the work of supplicating the throne of grace for our people, and honestly say, in the midst of all difficulties, "God forbid that I should sin against the Lord, in ceasing to pray for you." It was in this manner the apostle of the gentiles "longed after them all in the bowels of Jesus Christ," and he always expressed his great concern for them whenever he "bowed his knees before the God and Father of our Lord Jesus Christ." And thus an affectionate frame of mind is maintained towards our people. A minister may meet with provocations and disappointments among them, but the spirit of prayer and compassion dispose him to bear under all.—As Jones and his departed brethren were also mighty in prayer for the general diffusion of the Holy Ghost, to raise "the mountain of the Lord's house to the tops of the mountains, that all flesh may see the salvation of God;" so may we be as watchmen set upon the walls,

who shall never hold our peace day and night, until He makes Jerusalem a praise in the earth. Psal. xc. 15, 17.

Worldly spirit in ministers is often a great cause of that deadness and want of success in the ministry. Earnest prayer unto God against such a deadly bane, and constant watchfulness, are therefore very necessary on their part.—No one ever possessed more christian courtesy than Jones, and yet no one was ever perhaps less conformed to the world in its principles, taste, and habits. He knew that in conciliating good will, he needed much prayer and watchfulness to keep the eye single, the heart devoted to God, and the temper dead to the world. Even Jones found that intercourse with the world, without much caution and prayer, brought him into its atmosphere, and rendered the exercise of spiritual life, and also of his ministry, feeble and low. Jones's preaching was not always so savoury, affecting, and powerful, on his return to Langan from the East, the company of the rich and opulent in London and England, as when he came from the West and the North, the fellowship of humble poor pilgrims, on those cold mountains, who, though low in rank, yet were rich in faith and christian experience. This was humbly and affectionately observed to him by his friends: and happy was he to receive every hint and suggestion.—The contagion of worldliness is perhaps more dangerous in the church than even in the world itself; for we are not so much on our guard in the one place as in the other. The following scriptures may be profitably consulted on the subject. Rom. xii. 2. 2 Cor. vii. 14. 1 John ii. 16. John xvii. 16.

There is another thing that ministers of Jones's stamp should watch and guard against exceedingly,—the effect of popularity on their spirit. This Jones lamented greatly, but successfully opposed, as we shall see in the next chapter. A single eye to God's glory is of essential use in the ministry. The want of it mars all, however clear in state-

ment and argument. How strong the desire of being powerful and original, and obtaining thereby the approbation and applause of friends! Alas, if every thing but what related to the glory of God was removed from our hearts, how little of that description would remain! What is the cause of that great anxiety and labour in our studies, and that uneasiness and trembling that attends us to the pulpit? Perhaps it is selfishness, and a desire of acquitting ourselves well. Jones generally espied this enemy, and was very watchful against it. He was delivered from its power, in a great measure, by living under the influence of the Spirit, enjoying the presence of God in the great work of the ministry, and having his heart full of divine love. He was consequently absorbed with spiritual things, and went on delightfully and successfully, thinking nothing of men, their opinions, favours, or frowns, pleasure or displeasure. 1 Cor. iv. 3. So he lived above the world, and all its selfish considerations, injurious influences, and destructive entanglements, aiming only at the glory of God and the salvation of man. His devotedness to this great cause was most evident. He acted as a man consecrated by heaven to the great work he was engaged in; and the sheep of the flock were well provided for and fed with green pastures. His love towards them was strong and unceasing; and his motives, in all his movements, were of the purest kind. Ephes. iv. 8—12. 2 Cor. iv. 5. Rom. i. 14, 15.

The *presence* of God with Jones animated him greatly in the work of the ministry, filled him with joy and consolation, and supported him in all his trials. How well did he and his brethren know the chief blessing of heaven, the divine presence, and how highly did they value it.—“The following observation,” says Jones of Mynyddysthlwyn, “I heard my uncle making in a sermon which I shall never forget. He exclaimed with great feeling, that if a sinner should spend his whole life in seeking the Lord’s reconciled face, and was even at last favoured with but a glimpse of

his gracious presence, and that only for a twinkling of an eye, or whilst a spark flashes from a horse's shoe as it strikes fire, it would be more than a sufficient recompence for all his labours."

Great was Jones's regard for the means of grace, the word preached, wherein he held communion with heaven. —Small incidents often show the nature, disposition, and spirit of people, as well as some great events. The following anecdote strikingly sets forth Jones's great delight in the communications of heaven, and his sore distress on account of any indisposition for them. The Rev. John Parry of Chester thus states the circumstance in the *Welch Spiritual Magazine* for last year. "Mr. R. Morris was once preaching in the spacious kitchen of Mr. Jones's house, Manorowen, near Fishgard. He and his wife and several respectable people were sitting in an adjoining room to hear him, where I was waiting to take the pulpit after my brother, as the kitchen was crowded. Mr. Jones had just come from Langan, a long journey; he was consequently very much tired and fatigued, and also heavy for want of sleep. He soon began to doze and to nod. When his wife saw him in this state, she went gently to him and awoke him. As soon as he perceived his situation under the word of God, so precious to his soul, he fell on his knees before God, imploring his forgiveness, and lamenting his own loss."

We have spoken of Jones's devotional spirit, and his great delight in holding communion with heaven. We may also make the same observation respecting his followers. They are very remarkable in prayer to God, and looking for his gracious presence, and wrestling by faith for his blessing. They used to pray on a particular day and hour every week throughout Wales, during the late war with France, for the success of the British arms, and the protection of the Lord over England. It is remarkable, that two of the most decisive and important victories

were won on that very day these humble christians used to pray. They knew that war belonged to the Lord, and that he would regard their prayers, if made in faith.—If the war was left to itself, the victory might be gained by the enemy.—Jones had such an opinion of his brethren in prayer, that he believed they had such an interest in heaven that they could obtain any thing by asking, if it were agreeable to the will of God.

Jones having such near and frequent converse and intercourse with his God, it was not surprising he was well acquainted with the blessings of salvation,—pardon, peace, and joy in the Holy Ghost. It was not wonderful he abounded so much in spiritual and heavenly treasures,—the unsearchable riches of Christ. Oh how was his soul strengthened and refreshed in the work by such exercises as prayer and the ministry. And oh how anxious he was to promote the honour and glory of his heavenly Master.

Beautiful are those lines of Montgomery on prayer.

“ Prayer is the soul's sincere desire,
Unuttered or expressed ;
The motion of a hidden fire
That trembles in the breast.”

CHAP. XI.

Jones's other qualifications for the ministry—love, zeal, wisdom, humility, benevolence, consistency.

JONES's qualifications for the spiritual management and benefit of persons in the Methodist Societies, come now under our consideration. No doubt these were considerable. The difficulties of such undertakings are truly great. Cases of conscience are often very intricate, delicate, and numerous. Great love, attention, and zeal are, in the first place, requisite for such delicate concerns, and the advancement of religion. These qualifications of Jones were manifest. He was remarkable for fellowship and communion with the saints, his best friends. His intercourse with the children of God, in spiritual conversation, prayer, and praise, was most delightful; and love swayed the whole proceeding.—He was indefatigable in holding experimental meetings with the members of the connexion in various places. The *private societies*, established by Jones and his brethren throughout the country, as mentioned in the second chapter, became, under God's blessing on their exertions, productive of great good. They were valuable means of fostering the young convert, as also of edifying and confirming the more advanced christian, and of promoting spiritual union among the different members of the christian family. The improvement of all in religious knowledge and experience was visible.—So much of the divine presence is enjoyed, and such religious impressions are felt at those meetings, that the practice of neglecting them argues that the individual who is guilty of it, must be in a lukewarm or backsliding state.—Christians of every church in the principality meet once a week for spiritual edification.

It is believed that no professors in any part of the world, being sufficiently humble and affectionate one towards another, and having a minister of suitable abilities at their head, would be without such means of grace, did they know the value thereof.—Indeed, there should be a most tender anxiety in the breast of every faithful minister, for the spiritual improvement, security, and comfort of his people, “until Christ be formed in them the hope of glory:” and he should superintend and mark the *different* stages of their growth “unto the perfect man.” Surely such men should watch for souls, “as they that must give an account.” Such an affectionate, diligent, and watchful minister was Jones.

But oh what *wisdom*, as well as faithfulness and love, are requisite to deal profitably with souls even from the commencement of their religious career! How difficult is it often to ascertain the character of the first religious impression; to see whether the conviction be natural, legal, or spiritual. Care should be taken to encourage spiritual desires, faith in Christ, and love to God. The difference between the indwelling of sin, its incursions, its occasional influence, and its habitual dominion and prevalence, should be marked and observed.—Consideration of the remains of sin in the christian, causes him, under the influence of the Spirit, to be more mournful over sin, and more watchful against it, and to trust more in Jesus.—Jones, influenced by love, and guided by wisdom from above, was careful and particular in these points, making proper distinctions, and assigning to each person his due portion.

The backslider, as well as the characters already delineated, was particularly observed and attended to by Jones. He felt indeed exceedingly for such a person. How kindly but faithfully did he state the truth to him respecting his case, and probed his conscience to the very bottom, endeavouring to make him uneasy and concerned for his soul. Then how pathetically would he set forth the mercies of God in Christ Jesus before his distressed mind, according to the

directions given in Hosea and Jeremiah. And he would persuade and direct him afresh to behold the Lamb of God slain for his sins, just the same as if it had been the first time.

Another character that Jones had frequently to deal with, was the mere professor. This is a difficult person to manage and to deal with, as he appears in several different shapes, as all true ministers know. In order to be useful to him, Jones would endeavour to convince him that any form of doctrine, or any outward observances, however excellent, would not stand instead of a hearty reliance on Christ; showing him at the same time that those that trust in him, see his great excellency and value, and consequently love and delight in him, his word, and his people; that such are entirely changed, and have the fruit of the Spirit, and the love of God in them. Gal. v. 22. 1 John iii. 14.

But Jones's chief work was to build up believers in Christ, as it should be that of every gospel minister; endeavouring to give them clearer and larger views of doctrine and precept, and a stronger and deeper sense of obligation. And then he would show them the necessity of greater enjoyment of spiritual things: an increase of such graces as self-denial, humility, meekness; and more fruitfulness in their lives. He distinctly pointed out the proper means of this spiritual growth, the love of the Saviour. 2 Cor. iii. 18.—Warnings were also used by Jones, in conjunction with the love of Christ, as especial means of edification, establishment in the truth, and preservation. The effects produced hereby, under God's blessing, in believers, are delightful. A child-like fear of God, and godly dread of sin, are increased, and the means of preserving spiritual life are diligently used. Psal. cxix. 119. David valued the word of God exceedingly, as the means of warning him. Psal. xix. 11. Though the apostle entertained a good opinion respecting the state of many of his brethren among the Hebrews, yet he warns them, knowing the utility of holy fear. Heb. iii. iv. v. vi.

It is believed, that if ministers formed such societies as those of Jones's, or small parties for conversation on experimental, practical, and suitable subjects, attended with prayer, the word of God, and singing, they would find a most useful means for edification and mutual interest. Being faithful stewards of God's mysteries, they should have his Spirit to guide and teach them in this as well as every other important part of the ministry. God furnishes his ministers with every qualification for his great work. Their talents in every respect will grow and increase as they are exercised. —Walker of Truro, Hervey, and many other excellent ministers, were blessed in this way and manner of communicating with their people. —Is there not often a visible and evident want, at least, of mutual society, help, and comfort among our people? Have they not a claim to this as well as every other privilege of the church of Christ? Are they not members of one body? Should they not be made acquainted with this bond of union and love, and taught to feel and to care for each other? —The apostle, knowing how much such sympathies contributed to the interest of the church, was most anxious "that their hearts might be comforted, being knit together in love." Col. ii. 2, 19. Oh how greatly would they then, by the instrumentality of their minister, aid each other, in conversation, counsel, and prayer, "looking not every man at his own things, but every man also on the things of others, and moreover bearing one another's burdens." —It is necessary, whatever plan is adopted by ministers, that great attention be paid to the spiritual state and progress of their people. They cannot be supposed to grow without instruction. All manner of care and watchfulness are required for their safety in such a world as this.

Another consideration shall be mentioned, which should have a tendency to induce ministers to cultivate more spiritual acquaintance with their people. Would not their preaching, for instance, under God's blessing, be more

useful, were they to converse with their people on the various subjects of their sermons occasionally? Is it not evident that very little is retained of what is heard by the people, much less understood and applied? Being engaged in such familiar friendly conversation with them, they shall acquire much improvement themselves. Their style of preaching, by reason of their acquaintance with different cases, would become more interesting, as referring to them; and their materials would also become more useful and valuable, elicited from such an intercourse. — Ministers should look up to God for his Spirit to qualify them for, and assist them in, this and every other branch of the ministry.

Monthly meetings also demanded Jones's attention, in order to superintend the conversations and discussions of preachers and elders on those occasions. The management of the private societies, among other things, engaged a considerable part of their conversation. These meetings are circulating, as it is well known, from one part of the country to another, in the principality, according to a methodical plan. Jones's qualifications were well adapted and very suitable for such occasions, as has been already observed. He was most glad to assist and to forward these excellent opportunities of doing good; and never was he so much at home as amongst his brethren and children in those peculiar meetings; and equally happy were they of his kind presence, and excellent instructions and observations. Indeed he was most diligent and laborious and incessant in frequenting those church and ministerial meetings. It was his meat and drink to fulfil the duties of his exalted office, for which he was so well qualified. It may also be observed here, that at those meetings he examined young exhorters and preachers, with regard to their experience, principles, motives, and qualifications for the work of the ministry. Jones greatly excelled in this important work; and some of those men that were originally sent forth by him from

the monthly meetings, with hearty approbation and encouragement, became afterwards very eminent ministers. One of those was the late Rev. E. Richards of Tregaron, Cardiganshire. His appointment in this manner, to the work of the ministry, is stated in his memoir, which has lately been published in the Welch language.

The *quarterly meetings*, or associations, belonging to the connexion, were very interesting to Jones. Here his brethren in various offices met; here the great business of the body was transacted; and here he presided, as one of their fathers in Christ. The chief business of the association, as may be seen in Rowlands' records, was that of enquiring into the affairs of all the private and monthly societies that needed it; treating matters relating to experience, doctrine, and discipline, and also their temporal affairs.—The association lasts at least two days. About ten sermons are usually delivered on those great occasions.—Though the concerns were weighty and important, yet Jones's qualifications were suitable and equal to them; and, to crown all, his whole soul was engaged in the work. What an entire devotedness to the ministry was visible in him. How agreeable to the apostolic injunction was he in this respect:—"Give thyself *wholly* to these things, that thy profiting may appear to all." 1 Tim. iv. 13—16. He could say with the apostles, "We *will* give ourselves unto prayer, and to the ministry of the word." Acts vi. 4. There was nothing he counted worth living for, but the service of God. His whole time, and all the powers of his soul and body, were devoted to it. He acted as a man consecrated by God to his cause, and devoted to his flock. It would be well for ministers to ask themselves most sincerely,—Have we that frame and design of heart that characterizes a devoted servant of Christ, influenced by love and compassion to souls, and ready to incur any trouble, loss, or expense, in our ministry, for their sake? Is such an employment our greatest delight? If so, our congregations

will witness in us the reality of our character, as devoted servants of Christ. 2 Cor. iv. 5. Acts xx. 18—36.

It may have been noticed, that Jones and his brethren in the ministry availed themselves of the assistance of pious laymen in their congregations. But it is evident that it would have been impossible to go on in such an extraordinary manner, had they not had recourse to such a measure. That ancient office of *helpers* of the church was revived and restored. The apostle himself most gladly employed persons of this description in the vineyard of his Lord, such as Clement, Urbane, Persis, and other fellow-labourers. Phil. iv. 3. Rom. xvi. 12. Some, by reason of their discernment, are of great use to their ministers, and serve instead of eyes to them; others, as there are diversities of gifts, are most usefully employed in the work of instructing the ignorant, visiting the sick, or doing some other offices of kindness:—all engaged in forwarding the great machine of evangelizing the world, and edifying the church. There is more than room for the co-operation of all hands.—So Jones and his friends acted in this respect as Moses did, when Jethro his father-in-law advised him, as he was trembling and fatigued in carrying on the great work of managing the people himself. How wise was the counsel:—“Thou shalt provide out of all the people able men, such as fear God; men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: every great matter they shall bring unto thee, but every small matter they shall judge; so it shall be easier for thyself, and they shall bear the burden with thee.” Exod. xviii. 21, 22. Num. x. 31. The work and labour of assistants are most valuable and delightful to ministers, when carried on in subordination to them, and with humility, love, and forbearance. Sinners may be won through their instrumentality. And even the influence of all christians may tend much to the glory of God and the good of souls.—Is not the burden of our work immense? 2 Cor. xi. 28.

What did some deviation from ecclesiastical rule signify at that time, when the thick darkness of ignorance and wickedness *covered* the land, and when there was need of such extraordinary exertions as those of Jones? Romaine, Venn, Berridge, Toplady, Fletcher, and the most influential clergy, were acting in the same manner in Lady Huntingdon's connexion in England; and they were the most active and conspicuous in that part of the vineyard, as may be seen in her *Ladyship's Life*, just published.

But at length the church has been aroused, and has devised plans and means of assistance, such as would have greatly delighted Jones and his friends, had they met with them in the church in their days;—furnishing them with sufficient instruments for employment. I allude to those most stirring and benevolent means of operation, the district visiting societies, which pervade our large villages and towns; but most particularly I refer to the *Pastoral Aid Society*. It is the practice of this noble institution to grant sums of money, to enable clergymen to employ pious useful ministers and laymen, that stand in need of such aid.

We shall now observe Jones's private habits: and it will be evident that they were becoming his public character. What can be so proper and excellent in a minister, at all times, as *humility*? And this, we are happy to say, was a very prominent feature in Jones's character. There were several things that contributed to form such a disposition in him; the clear views, for instance, he had of the majesty and holiness of the great God, a sense of his entire and constant dependance on him for every thing: also a knowledge of himself as a sinner, and enjoyment of the pardoning love of God to such a worm, tended greatly to destroy self love and esteem. His humility was deepened by other considerations. Oh the scenes he had continually before him. The Son of God, whom he preached, under his amazing wounds for his sins, and in such a state of distress, woe, and humiliation, in his stead, abased him

exceedingly. There was no difficulty in his becoming humble, meek, and condescending ; it was nearly as natural to him as breathing. He was eminently kind, meek, and unassuming, wherever he might be. His brethren always admired him for these and other good qualities, and his own domestics spoke most highly of him, as a man that walked humbly with God, and treated them with great kindness. And even the world was forward in heaping praises on him. But, however, in the midst of all his popularity, he was not in the least degree puffed up. Perhaps there never was a Welch minister so popular both in England and Wales, as Jones ; and yet he was the most humble amongst his brethren. He always avoided every appearance of pride and ostentation : and he would not, if possible, suffer his hearers, or his brethren, to show him any marks of distinction. He would be alone after preaching, if it were possible ; for he could not bear being caressed and applauded in any manner. It was however too difficult to shun this when he was on his jourmies:

The consideration of his corruptions made him very humble. Often did he in the dust complain against *self*, and frequently manifested great indignation against this enemy. He used to say, " Alas, when I speak most against self, and chastise it right well, even then I feel the tyrant within me, acting and performing its usual mean and crafty practices. Even when I seem to be victorious over him, and also to have him under foot, oh the rogue is then struggling and fighting as well as he can, with all his might. I cannot compare him then to any thing so descriptive of him as an owl, which scratches and bites when on its back, and is then as violent as ever. Oh wretched man that I am, who shall deliver me from the body of this death."

Another circumstance, among many others, occurred at an association, which showed how sincerely he protested and acted against self. There are double lectures at those associations in Wales. The best preacher is always appointed

to deliver the second discourse. Jones, being so eminent in every respect, was always fixed upon to preach the second sermon at the associations. But on the occasion now alluded to, he seemed to come short in effect, compared with the minister that preceded him. The subject of discussion among the ministers, at their private meeting after the sermons, on the morning of the next day, was *self*. After conversing awhile, they asked Jones's opinion on the subject. "My opinion is," said he, "that it is the most annoying thing possible. I can hardly open my mouth, by reason of its clamours and noise. Indeed it has very near killed me since yesterday. It has been all in an uproar; yea, peevishness and passion, since I failed to preach yesterday so well as my brother. Go on, my brethren, and beat the old rogue well. Flog and mortify him, until he hangs down his head and is quiet."*

If ministers were to examine themselves minutely and faithfully after preaching, they would find the same selfish corruptions working within. What is the cause at times of that distress and self-reproach that cleave to us as we return home after service? Is it not the apprehension that we have not preached well? Is not this fear still more influential, if the congregation is respectable, and consisting of many ministers, as that did before which Jones preached?—Those men that know any thing of themselves, will, with great humility of soul, acknowledge and lament this awful

* "Self," said Jones, "will live on every thing; it will exist on even a stone, if it can have nothing else. But it is one of the christian's greatest efforts to deny it."—Jones, as he was going one time to preach at Bristol, determined to leave self behind at home: and thus prepared, as he thought, he went over the New Passage to Bristol; and he preached there the first Sunday, dispossessed of self, as he imagined. But lo! to his great mortification, as soon as the clerk published after the sermon that the *Rev. D. Jones of Langan* was to preach in such a place, behold self was with him in the pulpit in an instant!

depravity, as Jones did. Let us watch and pray against it as the greatest foe.

The following anecdote respecting Jones may be stated as another proof of his humility. It is thus mentioned by my correspondent :—" Jones, on the point of going his rounds, soon after his second marriage, found a very good horse ready for him. After riding a short distance, he turned his head back and saw a smart servant riding behind him. He immediately returned, desiring the servant to wait. He alighted, and asked Mrs. Jones, saying, ' Mary, why did you send that man to ride after me ? ' She replied, ' It will look respectable, Mr. Jones. ' ' Ah, ' he rejoined, ' leave that to me. I have travelled thousands of miles on my Father's business without a servant. ' He then smiled and said, ' What will my friends say ? They will surely say that old Jones of Langan is become proud. No, no follies. I will send him back, and let him work on the farm. ' "

Meekness of mind, the concomitant of humility, appeared equally predominant in him. And this disposition, as well as the other, was the effect of grace in the heart ; for he was naturally of rather a hasty and warm temperature, which appeared on certain occasions. He once happened to meet a Socinian, and this individual spoke, in the course of conversation, in that blasphemous manner respecting the blood of Christ, as they generally do. Jones said, " I could not bear the man in my sight any longer ; my blood boiled in my veins. "

Benevolence, as may be well supposed, was another excellency in Jones's ministerial character. The various cases of the sick and afflicted were never neglected by him : these and the like always shared greatly in his sympathies and benevolence. He would sometimes take their petitions and cases even to the association, in order to obtain relief for them. I well remember him saying, as he was pleading in behalf of some sufferer at Taybach association, a place situated under high mountains in Glamorganshire,—" All

these poor afflicted creatures come crying after us. If they sustain losses by sea or by land, by fire or by water, they come to us. If they suffer in mind or in body, as well as estate, to us Methodists they come. If we had gold heaped up as high as yonder mountains, we should go through it all in time. But we have treasures to set before them and a miserable world, that they can never, no never, exhaust; they are the *unsearchable* riches of Christ."

Indeed, everything belonging to Jones was very becoming his ministerial character. His general deportment and demeanor were very proper and agreeable. He was pleasant and courteous in conversation. He possessed a vein of humour and pleasantry, but it was always under the exercise of sober and sound judgment. He was never guilty of levity or impropriety. He was easy and friendly in his intercourse; free from both familiarity and stiffness: all he said tended to usefulness.* Indeed his company was very agreeable. He had great advantage, in these respects, over his Welch fellow-labourers, in having been so much in England, and in company with Lady Huntingdon and persons of distinction. He was also superior to most ministers both in natural and acquired talents.

* Evil speaking and bad language abounded to the greatest extent in Jones's days, and he was often exposed to that unpleasantness in his travels; but by his kind and facetious manner he was generally enabled to soften if not to silence them. The following anecdote is an instance of this, related by a Mr. P., who was once travelling with Mr. Jones by the coach from Usk to the New Passage:—"On coming up," said he, "a long hill, Penycuamawr, the coachman frequently cursed the horses. Jones accosted him, and said, My good friend, as your horses will not go faster by cursing them, suppose you try another way. What is that? said the driver. It is this, instead of cursing bless them. The man seemed ashamed of himself: and there was no more cursing the remainder of the journey." Jones had a very happy way of re-proving vice and immorality. All should use what talents they have to oppose sin.

Jones's moderation was known unto all men. He was temperate in all things, and always moderate in eating and drinking, even though he might sit down to sumptuous tables in the course of his travels.* His table at home was neatly spread, though not with variety. He was always decent and respectable in all his domestic concerns.

Neatness and order were other excellencies of this eminent minister of God. Jones, as to his person and dress, was always neat and respectable. His appearance was becoming and agreeable.—His study and his house exhibited the same signs of order and propriety. None of his papers or books were in a state of confusion or irregularity.—And though not expensive in his household and domestic arrangements, yet he possessed a correct and chaste taste for what was comely and pleasant, as well as serviceable and valuable in use. Nothing was left in a disorderly state.

Though these ministerial circumstances were proper and becoming, and influential in society, yet Jones's attention was not diverted from his grand employment by any of these outward and minor considerations; nor was any material portion of his time occupied by them. Every personal and domestic accomplishment, tasteful articles, and even literature, were made subject to the one main design he had in view. His devotedness to the work of

* Jones was once, when on his itinerant labours, somewhat disconcerted, at a place where the people of the house were, by over kindness, making too great an entertainment for him, and thereby preventing perhaps some one from attending the means of grace. He desired Thomas David, a pious person that generally accompanied him in his journeys, to inform them that he would prefer bread and cheese to any thing else, and that he should feel thankful to them for granting him this favour; which was accordingly done.

Very little can be said of Jones's private life as a minister, as he was almost always engaged as a missionary or a public character. However, it may be safely said that his private life was highly worthy of his profession. He was the *same* at home as abroad.

the ministry was altogether entire and whole.—If conscience ever warns a minister that he is drawn aside from the grand business of his life, the work of the ministry, by any subject however plausible, he ought to tremble by reason of his unfaithfulness to God, the curse he may be under, and his danger in the end. Sharp and pointed were those observations of an eminent divine with regard to indulgences even in lawful things:—"As for the waters," says he, "which are drawn from these springs, how sweetly soever they may taste to the curious mind that thirsts for them, or to the ambitious mind that thirsts for the applause they sometimes procure, I fear there is often reason to pour them before the Lord with rivers of penitential tears, as the blood of souls which have been forgotten, while these trifles have been remembered and preserved."—1 Cor. viii. 8, 12, 13. Rom. xv. 1, 3. Matt. xvi. 24.

Jones's ministerial qualifications were employed in that sphere pointed out by his heavenly Father for him, the church of England and itineracy, as we have observed. He was a churchman from principle. He admired the excellency of the church as much as any man, in her internal parts as well as an establishment. He used to appeal with great delight to her liturgy, homilies, and articles. It is easily seen how he must have loved the church service, by the pleasure he experienced in using it,—enjoying the gracious presence of God. Jones had indeed the spirit of its compilers in his bosom, and therefore it was no mere *form* to him. "It had been the channel in which the first mighty spring-tides of his devotion flowed, and the chief medium of his communion with heaven." He was therefore most in his element when engaged in the services of the church.

However he was not blind to the abuses of the church; for these he greatly deplored, and longed for their removal.—No doubt he would greatly rejoice, had he been in the world now, to witness the wonderful revival that is spreading throughout her pale, and the reformation that is now

going on in her constitution.—However, notwithstanding his attachment to the church, “he could not,” he used to say, “refrain from pursuing the line of itinerant preaching in which he moved during his ministerial career, as the glory of God and the benefit of immortal souls constrained him.” He hoped the clergy would improve, and that the churches should be filled. He proceeded through the country, he thought, only as a forerunner, awakening and stirring up, under God, the mass of the population, standing on the brink of eternal misery, hoping that a revival would take place among the clergy. He always advised the people to attend their parish churches. The sacraments were administered to the Methodists, in his time, only by clergymen, as mentioned before.—The plan of setting apart a few of the most popular lay-preachers to assist the clergy, as their number was decreasing, and the connexion increasing, was agitated in the last year of Jones’s life, but he could not agree with some of his brethren in this respect.—No such thing as a separation from the church was ever contemplated by the founders of Methodism.—However Jones, instead of receiving any tokens of gratitude from the clergy, was treated with coldness and even opposition. Though he was aiding them in their parishes for nothing, yet their churches were generally shut against him!—Though Jones was zealous for the church all his days, yet he was free from prejudice towards members of other denominations. He was always much pleased with every christian that manifested any clear evidence of true godliness.

It may be safely said that Jones was pure and upright in all his conduct and communications. No hypocrisy or inconsistency could be found in him. He was everywhere the man of God, and ready to do good. It might be truly said of him, “Behold an Israelite indeed, in whom there is no guile.”—He was exceedingly kind, meek, unassuming, and humble, wherever he might be, amongst his inferiors

and domestics, as well as when engaged in his high and public offices. There was not the least tincture of insincerity in any of his intercourse or proceedings.—He was a great observer of God's providential care over him, to whom he always gave the praise.*—These particulars, among others, contributed greatly to make him a very useful, popular, and important character in the principality.

Thus we have dwelt in three chapters on Jones's ministerial qualifications as uncommon, especially his genius and taste; his feelings, passions, and captivating manner; also the humbler qualifications,—humility, meekness, and love. Yet though he was such a great minister, he never thought much of himself. Christ was his all and in all. It might be said of him as of some minister that was recommended for a living to Archbishop Cranmer, on the account of his love to Christ, "that he preached nothing,—conversed about nothing,—thought of nothing,—dreamed of nothing, but Christ!"

* A striking instance of the Lord's superintending care over his servant, shall be noticed here. The subject of Jones's sermon one Sunday evening in London, was on God's particular providence. In order to prove his point, he referred to Peter casting a hook into the sea, at his Master's command, for a fish—to have money to pay tribute. The effect on the mind of some female was remarkable. A man called the following morning at his lodgings with a hamper containing a fish, accompanied with a note from a lady, to request his acceptance of the same, and a £10 note enclosed therein. Jones saw and acknowledged the hand of his heavenly Father in this remarkable gift.

CHAP. XII.

The success of Jones's ministry in different places, ways, and manner,—letters thereon.

JONES's labours in the ministry were crowned with success. This is very evident from the foregoing statement: and it will be confirmed by what shall be noticed hereafter. It is a cause of unspeakable thankfulness, when the Lord condescends to bless the endeavours of his humble servants, engaged in his vineyard. For endowments of the most extraordinary nature and of the rarest kind are, after all, of no real use, except the Almighty is pleased to own and to prosper them for the salvation of sinners. Of this we should be most deeply sensible, that we may not rush into his presence and work in a thoughtless, careless manner. "Paul may plant, and Apollos water, but it is God that giveth the increase." It should also teach us to wait on Him, in the most humble and earnest manner, for the aid and influence of his Spirit. It is very certain that men of the greatest parts and most splendid talents in the ministry, have not been noticed by him: and no wonder, if they put any confidence in an arm of flesh. We have, on the other hand, seen ministers, though of humbler abilities, yet relying entirely on the divine blessing, labouring with success in the work of the Lord. This business is far above the reach of any human being to perform effectually in his own strength. Ministers of the most gigantic understandings, of the most exquisitely tender feelings, and of the most retentive memories, cannot change the heart! Yea, though they have also most melodious and commanding voices, the most pleasing appearance, and most becoming and graceful actions and gestures, yet they are utterly unable

to bring one soul to God : a stronger than they all, keeps safely his possession of the heart ; he laughs at all their attempts ; and the old man under his controul, breaks their bands like threads, and with greater ease than Samson the withes of the Philistines. Yea, a minister may, in addition to all these most excellent qualifications, possess very solid and deep piety, and yet fail in success and usefulness in the ministry ; for the work of the Lord does not actually depend upon any or all of these very important excellencies. It is the Lord alone that can ensure prosperity. It is true that it is his ordinary manner to qualify instruments and then employ them. The work is his altogether, from the beginning to the end. This should be most deeply impressed on our minds, that we may know who deserves the glory. His Spirit owns and blesses the word preached, making it like a hammer, to break the heart, though it be as hard as stone. He dwells in all christians, but more especially in his ministers, directing their minds to proper subjects, and engaging and influencing their hearts in the great work of the ministry. " No tones, looks, nor tears, can demonstrate the presence of the Spirit in a sermon, if the preacher has not been ' in the Spirit ' before coming to the pulpit.—Never does a minister dupe himself, or endanger others, more than when he imagines that the Spirit will give power to the gospel amongst his people, whilst it has not power upon himself." What a blessing it is, for a preacher to live, move, and have his being, in the warm element of love, and intercourse with heaven ; and then when he preaches, it will be in the demonstration and power of the Spirit, as well as dependance on him.—Then the Spirit makes the gospel rebound from his heart to theirs, melts them by the warmth of love, and wins them by the exhibition of the glories of salvation, in his animated and experimental preaching. He is himself absorbed and swallowed up with the grandeur of such subjects.

This was very much the case with Jones, as has been already noticed in the history of his life. Even before he came to Langan, he was not unacquainted with the convincing and converting influences of the Spirit on his own soul, and thus on his ministry also. But the effect was most evident and wonderful on the hearts of his hearers at Langan.—How did Satan quail and tremble, even in his strongest abodes, when Jones approached, under the influences of the Spirit. They fell down, though fortified with revels and all manner of amusements. And what place among those numerous parishes, villages, and towns, does not bear testimony to the powerful effects of his preaching? Where is that place that the strong hold of sin and Satan did not fall down, as he blew the silver trumpet of the gospel?—It is impossible to say how many hundreds, if not thousands, were converted and edified under his preaching. He went through the country, as the agent of the Holy Ghost, performing wonders. Such enlargement of heart and comfortable frame he always enjoyed, as enabled him to speak with great freedom and clearness; and the people were everywhere deeply affected, impressed, edified, and converted. What a moving captivating sight will present itself to him in the last day :—a large assembly of the redeemed, looking up to him as their father in God, and blessing His holy name for making him an instrument of such a signal, saving, and eternal blessing to their souls! Hundreds if not thousands may be seen even now around him in glory, that were once seals to his ministry. He might be greatly inspired with a hope of such a prospect, as he travelled through this weary land, in the arduous work. Lo now these hopes and expectations are amply and even abundantly verified and satisfied. What multitudes have gone home, and are going, from the various societies he established, nourished, and supported;—from the monthly and quarterly meetings he disciplined and watered with the dew of heaven; and from the associations he

moved, melted, and renovated, by the power and influence of the Holy Ghost on the word ! England too will not be backward to acknowledge Jones at the great day, as a star of no small magnitude. Many of the saints in London, Bristol, and elsewhere, when they arise that day, will look unto him with transports, as an instrument wonderfully blessed for their conversion and edification. Surely this is one that shall shine as the sun in the firmament, through whom the Sun of Righteousness did shine delightfully to many a heart in this world. Oh how greatly does God exalt a poor worm of the dust ! No one sunk more into the dust, yea nothingness, than Jones ; and no one will be more self-denying in that wonderful day, when the Lord will proclaim the services of his children, than this vessel of grace.

In reviewing Jones's extraordinary labours, we must be struck with his earnestness, constancy, and amazing success. No merchant could be more devoted to his merchandise, than Jones was to the work of the ministry, and the good of mankind. Like him, his heart and his head were always engaged. He watched and seized every opportunity for doing good ; as the merchant does any advantageous turn in business. Such a person could not mind wind and weather more than Jones did proper seasons and calls for spiritual merchandize, and the salvation of souls. Nothing could divert him from this business : he was bent on the pursuit, and full of energy.—One fact, bearing very much on Jones's success in these extraordinary attempts, shall be mentioned here. Actuated by the same benevolent motives which often induced his divine Master to preach on the sea-shore, and other places out of doors, he was led on a particular occasion to preach on the sands near *Fishgard*, in *Pembrokeshire*. The object was to commemorate the deliverance afforded by the Lord to the inhabitants of the country, on the landing of a French force, in 1797, in the neighbourhood. The troops landed were of a desperate

character, and the object was to lay waste the country, as being unprovided with any regular force. A small number of raw inexperienced militia, with an equally untried ineffective troop of volunteer cavalry, was the whole amount of the Welch force that could be collected to meet the French; while these latter were as superior in numbers as in veteran experience, and also provided with several pieces of artillery. The little band of irregular Welch soldiery, notwithstanding this fearful disparity, marched forward, under the command of Lord Cawdor, then Mr. Campbell, to meet the invaders.*—The enemy was deceived by this formidable appearance; and upon Lord Cawdor's proceeding boldly in person, with a few horsemen, in front of their position, and summoning them to an immediate surrender, they were completely panic struck; and concluding that his boldness resulted from a well-grounded confidence in the irresistible superiority of his force, they laid down their arms without an attempt of resistance, or making any terms of capitulation.

Jones was much struck with the signal interposition of providence on this occasion, in preserving the country from the merciless scourge of war and hostile devastation. He accordingly judged it a favourable opportunity for improving the minds of the neighbouring population with devout and grateful considerations, suggested by the recent deliverance. The words he chose for his text were taken out of Psal. lxxvi. 5. Hence he took occasion to point out the

* Actuated with the soul-stirring principle of loyalty and patriotism, the determined though small force ascended the rising ground overlooking the hostile camp. They were followed, in a courageous manner, by the peasantry of the neighbourhood, armed with various rustic weapons; and even the female portion of the population, animated by the martial spirit of the day, brought up the rear, each clad in the imposing costume of their country, a red whittle or shawl, which at a distance impressed the spectator with the idea of a numerous body of soldiery.

wonderful hand of God in the event under consideration, which should never be forgotten. He then set forth the superior wonders of the gospel deliverance, when the strong man armed was turned out of his palace. He repeated the commemoration of the above event, by an annual sermon preached on the ground, for several years.

No doubt the God of peace blessed his most benevolent, faithful, and extraordinary endeavours of bringing glory to God in the highest, and peace on earth, in that arena where the hostile foe intended carnage, woe, and misery, imbruing his hands in the blood of peaceful inhabitants. No doubt this most kind act of Jones, in commemorating on the shore of Fishguard the wonderful interposition of divine providence in the deliverance of the country, is noticed in the records above; and we may hope that some souls were, under his most powerful preaching there, converted from the error of their ways, and brought from under the power of Satan, the greatest tyrant, into the most delightful and glorious privileges and freedom, even those of the children of God. No doubt there are many trophies in heaven, taken out of the possession of the grand enemy, in consequence of the war then carried on upon the sea-shore where the French landed, against the powers of darkness. This victory was won, not by carnal but spiritual weapons, mighty through God to the pulling down of strong holds.

That delightful proof of the success of Jones's ministry should not be passed by, the conversion of ministers; and some of them were men of no common character. Indeed one of the greatest and most powerful preachers that ever appeared in North Wales, was converted and brought to the knowledge of the truth by the instrumentality of Jones, in the course of one of his preaching excursions in North Wales. The name of this interesting individual was Robert Roberts. As this person became subsequently so eminent as a minister of the gospel, and the whole detail of the circumstances connected with the transaction being rather

striking, a particular account of the matter may not be unacceptable.

Robert, when he was about sixteen years old, and hitherto giddy and unconcerned about divine things, was persuaded by his brother John to accompany him to hear Jones, who was to preach at *Bryn yr Odyn*, near Carnarvon. His brother was much displeased and distressed by his unbecoming conduct on the way, being full of levity, and utterly unsuited to the solemn occasion they were about to attend. It was a fine day, and about twelve o'clock when the service began. The concourse of people was so large, that Jones was obliged to preach out of doors. There was a stone wall just opposite him, and a number of thoughtless young people seated themselves in a line on the wall. Jones having commenced the service by reading and prayer, took for his text Zech. ix. 12, "Turn ye to the strong, ye prisoners of hope."*

Such was the unction accompanying the pathetic address of the zealous evangelist, that the greater part of the multitude were melted into tears, and the rest were swallowed up in amazement. At this time John saw his brother Robert sitting on the ground, and in appearance as if very

* Jones then expounded the words in reference to Israel in their former and present state, as prisoners of hope; affirming that the time should come when they would turn to their strong hold. He dwelt in an especial manner on three things,—1st, The prisoners; 2nd, The refuge; 3rd, Returning to it.—1st, As to the prisoners, he mentioned several sorts, of which *sinners* were the most wretched,—describing their severe bondage, their strong chains, their odious service, their cruel master, and lastly their dreadful end in a hopeless prison, where no messenger could ever come to invite them to return. 2nd, He set forth Jesus Christ, the refuge, in a most beautiful manner, and showed the high value of the privilege of being allowed to come to him. 3rd, He dwelt with great emphasis on the subject of turning to Christ, and expressed the highest sense of the great honour of being employed in calling the audience before him to "the strong hold."

ill. And on his return home his whole deportment was changed to a sober and pensive frame, forming a strong contrast to the spirit of levity exhibited by him in going to the meeting. The next morning he appeared very low and dejected, bearing on his visage the marks of much weeping. John then asked him kindly of his welfare, and what he thought of the sermon which he had heard the other day? To this he readily answered, weeping at the same time, that "the truths he had heard, had greatly affected his mind; and that he thought it the most wonderful thing that he should, as one of 'the prisoners of hope,' be invited to escape and to turn to 'the strong hold.'"—The consequence was, that Robert came to Christ as a poor lost sinner, joined soon afterwards the church of God, and became in process of time a most talented and successful preacher amongst the Welch Calvinistic Methodists, always looking up to Jones as his spiritual Father.—The immense good, in consequence of such a blessed circumstance as this and similar conversions, is beyond calculation.* Who can say how many thousands of precious souls have been snatched out of the jaws of eternal destruction, not only in consequence of Jones's own preaching, but also by the

* His brother John Roberts also became a most useful preacher of the gospel. They acted together in a most friendly manner in the service of the Lord. The one would call on the other in his way to the associations, in order to consult together on some important matter likely to come on there. They spent most part of the night before they started, not only in conference, but also in most earnest and importunate prayer for the Lord's blessing on the great opportunity before them.

Robert Roberts is particularly noticed in my account of Rowlands, page 149.—This extraordinary preacher was greatly beloved by good men of every denomination. The celebrated Christmas Evans held him in such esteem and admiration, that he used to say in his warm language, "I love Roberts so much, that I could go to his grave and kiss the ground, yea and his bones also, were it possible."

sermons of those eminent ministers, his spiritual children, under God's blessing? Who can calculate the thousands more that shall be saved under the preaching of their successors? What a numerous progeny will look up unto Jones, one day, as their spiritual father, through whom the stream of salvation flowed unto them;—and to many of them it came through other channels from him!

The great alteration as to religion and morality in Glamorganshire, and the adjoining counties, gives a strong proof of the extraordinary effect attending his sermons and those connected with him. The various religious societies and churches planted and nourished by him in the Southern counties of the principality, flourishing and prospering most illustriously to this day, are no small standing tokens of the extraordinary outpourings of the Spirit on his preaching and other exertions. It is likely that those most sound and excellent churches will go on prospering and spreading in godliness, utility, and beauty, until the end of the world, gaining continually upon the kingdom of Satan: ungodliness will at length hang down its head, and vice will not dare to walk out by day.—Those Sunday schools which he commenced and fostered, and which are still increasing and gathering strength, are also most evident signs of the Lord's prospering his servant in every branch of the ministry.—But oh what are those delightful, edifying, and glorious assemblies of christian ministers and elders in South Wales, under the name of associations, quarterly and monthly meetings, but most noble proofs of the Lord's unspeakable mercy in blessing the hand that established and fostered them in those parts.

It is very clear then that a most wonderful machine was at work; but it was conducted by an omnipotent arm!—Hundreds if not thousands now alive, can well remember the wonderful softening influences that attended Jones's ministry everywhere,—Llangan, the associations, the quarterly and monthly meetings of the Welch Methodists, and

throughout the principality.—Through the divine blessing, his discourses became extensively the power of God to the illumination of the understanding of many, the renovation of their hearts, the reformation of their conduct, and the salvation of their souls! Through the most tender arguments of persuasion, applied effectually by the Holy Spirit, they were brought to the obedience of the gospel. Indeed the power that attended his preaching was most penetrating and irresistible. It has been already stated, that the Rev. W. Williams of Pant-y-celyn makes most honourable mention of Jones in his Elegy on the death of the celebrated Rowlands of Llangeitho, and that he there describes his preaching to have been of so overwhelming an influence, under the Spirit, “that hearts as hard as stones were melted under it, and souls as rugged and unyielding as oaks were softened and bent under its power.” Is not this an evident and astonishing instance of a most rare and remarkable measure of the Spirit’s influence on his preaching? Oh what an extraordinary outpouring of the Spirit of love and tenderness attended his ministry to the hearts of the people, in teaching, consoling, and edifying them in a most remarkable manner. Therefore Williams, in the above composition, advises Rowlands’ successor, as a leader in the Calvinistic Methodist connexion, to apply to Jones for his very important aid. Indeed he proved to be one of the most influential ministers among them at their great associations and everywhere else; for he moved as one peculiarly actuated, directed, and influenced by the Spirit of the Lord in all the work of the ministry. The Southern parts of the principality were chiefly and more immediately under Jones’s inspection; and it is scarcely possible to conceive the astonishing alteration that took place there, under his superintendence. The inhabitants of the region round about him were in general, when he came amongst them, as wild and uncultivated as the rocks and mountains that surrounded them, and had no more sense of religion than

the cattle. But, by the blessing of God on Jones's preaching, this spiritual desert became a fruitful field at last, even a garden of the Lord, productive of most delightful plants; and the barren wilderness rejoiced and blossomed like the rose. Trees of righteousness, planted by the Lord, were seen growing most luxuriously.

It is true Jones made use of all means possible to accomplish such a great end as the reformation not only of his own parish, but all the country around him. In order to evangelize and save the perishing multitudes, he laid hold of every instrument placed in his way by divine providence. He met with many excellent and pious men, disposed to labour under him in the vineyard of the Lord as missionaries, preaching the word of God with all their hearts; these he accepted, as mentioned before, and encouraged them in the grand work of saving souls,—and the Lord blessed the endeavours of many of them in a very signal way. It is true several of them were low and untaught men, selected from among the people, but their hearts being fired with grand, awful, and all-important hopes, promises, and fears, went about to persuade their fellows. They came to an utterly ignorant population, whose sports and pastimes were interludes, cock-fighting, bull-baiting, revels, and drunkenness. They endeavoured, under God's blessing, to lift them up out of the horrible pit they were sunk in, and at length succeeded to a great extent. The spiritual quarry was exceedingly rough and hard, but Jones was not guilty of such a folly as to attempt to hew blocks with fine instruments.

A few extracts from letters of godly persons respecting Jones shall be introduced here, in proof of his extraordinary success in the ministry.

Jones's ministry was most successful from its commencement, after he was enlightened; and a most honourable statement of it may now be produced. Mrs. Hampton, the grand-daughter of the eminent Dr. Read, to whom I am

much indebted for letters, in mentioning the name of the present minister of Trevechin in one of them, gives incidentally his testimony of Jones's prosperous labours in that country. The following are her words.

"Pentwyn Iron-work, March 30th, 1837.—Mr. Davies wishes you every success.—He speaks in warm and high terms of Jones's piety and usefulness, and says that few if any ministers of Christ had been so useful and so honoured in converting so many sinners, since the days of the apostles, as he.—As to my own opinion of him, it is most high, as you know. I cannot speak too much of him."

All her interesting communications respecting Jones to me, are much in this pleasing strain of praise. She and her family had great cause of thankfulness for God's blessing on Jones's ministry. Her present place of residence is *Maes Teg*, near Bridgend, Glamorganshire.

Jones's success extended also to the adjoining county, Breconshire, where he once served a curacy in his unconverted state.—An extract shall be made out of a letter of a pious minister in that part of Wales, respecting Jones's great excellencies and success. He is the present vicar of *Crickhowel*. His statement is the following. •

"Crickhowel Vicarage, April 14th, 1841.—I have often thought, that it is a matter of great regret that such a man as Jones of Langan should have dropped into his grave without a memorial; but I am happy to find that the author of Charles of Bala's memoir has undertaken this important task, and I am glad therefore that there is a prospect even at this distant time that justice will be done to the memory of that great man in Israel.

"I remember that when I was a child, a great deal was said about Jones's labours, in a most respectful manner. Such indeed was the veneration in which his name was held, that the very mention of it excited the most pleasing sensation in the breast. It was never uttered without feeling a certain kind emotion, of which I cannot now give

a just idea; and such a feeling respecting Jones was experienced even by those who were not themselves decidedly religious: so true it is that the memory of the just is blessed.—Jones was one of that blessed band of ministers in the last century who were made the instruments of effecting an entire revolution in the religious feelings of the inhabitants of this country. He was one of those who never went to work but in the spirit of prayer, and always depended entirely on the influences of the Holy Ghost for the success of his ministry. He was careful to ascribe all the glory of his success to God who gave the increase, and to him alone.—A beautiful and impressive appeal was once made by Jones respecting the Spirit's influence, to the feelings of the audience, when preaching out of doors at *Burkitt*, by a reference to a certain occurrence. A sudden shower of rain took place then: the venerable preacher, looking on the great drops of rain as they began to fall, sighed and prayed that the influences of the Holy Ghost might descend likewise on all who were there assembled; then pointed out, in the most *feeling* manner, the necessity of such a blessing.—Overpowering indeed was the effect which followed this appeal: a deep conviction of their need of God's Holy Spirit was wrought in the people, and every one was evidently anxious for the invaluable blessing, and seemed united in a spirit of prayer for it. *Isai. lv. 11.*

"Jones was naturally a man of very quick and lively parts, possessed great sweetness of manner, and was a very agreeable companion.—The late Rev. D. Griffiths of *Nevern** used to say, that it was a remark of Jones's, with

* I well remember to have heard Griffiths alluding in his sermon with great pleasure to an idea he said that was used by Jones when preaching on the success of the word of God. He was dwelling on the happy effect produced on the net being cast on the right side of the ship. "Behold," he exclaimed, "the fishes in great multitudes follow the net now; surely there is some *sweet savour* on it."

respect to preaching, that two things were necessary to produce effect, under God's blessing,—that the preacher should consider not only *what* to say, but also *how* to deliver it.—And I have often been told, that the two leading peculiarities of his sermons were these, humbling the sinner, and exalting the Saviour. This was his main and chief object, and it proved very successful. He was indeed peculiarly qualified, by the Spirit, and wonderfully enabled to preach on these great subjects. He dwelt in such an extraordinary manner on the love of the Saviour to sinners, his ability and willingness to save to the uttermost all that come to God by him, that every person that heard him, was melted into tears. All these delightful truths were delivered from an experimental knowledge. An ardent expression of his *own* love to the Redeemer was frequently used, when dwelling on the delightful theme of his love and salvation.—I remember that a relation of his, now dead, told me that he once said, in his discourse at Trevelin, in this manner, “I can forgive all men except the Socinians: I cannot pardon them, because they deny my dear Lord's Divinity.—Though Jones was not equal to Rowlands in strength of intellect, yet there were other great qualities in him;—there was something exceedingly fine and melting, as well as neat and pithy, in his manner of address, which, added to the melodiousness of his voice, rendered his preaching peculiarly engaging, and, under God's blessing, very successful.—I heartily wish you success in your great undertaking.”

The contents of this letter are beautiful, striking, and very much to the point, stating how successful Jones's ministry was in that country.—We shall make extracts from the letters of other eminent ministers, showing that Jones's ministry was equally savoury and successful in other countries. Statements made in this respect by two excellent tutors at Cheshunt College, shall now be produced. The first is that of the Rev. W. Kemp, which delightfully runs thus:—

"Cheshunt, Nov. 1, 1823.—Is it not a pity that there is no biography of that apostolical man of God, Jones of Llangan? Is it to the honour of Wales, after enjoying most extensively, delightfully, and long, the ministry of that eminent servant of Jesus,—showing him then great honour, to care nothing about him after his labours are finished, but to bury him in oblivion at Manorowen?—Few ministers indeed were so eminently blessed as Jones. Oh what have I felt under his remarkable sermons! And sweet is the remembrance of them even now. Oft, whilst the heavenly dew descended and distilled as he was preaching, did my soul melt with love! Oh what unction! Oft, while he exalted the bleeding Saviour in his ministry, did my soul fly to him—dying for me. I felt as in the precious arms and embraces of my Surety, my all!—Come, gracious Spirit, with all thy rich anointing grace, rest upon our souls, rest upon our conversation, rest upon our preaching.—Oh how useful Jones's preaching must have been in general! Indeed no tongue can declare what wonders the Lord performed by it."*

The next statement respecting Jones's great excellency and usefulness, shall be taken out of the letter of another excellent tutor, that succeeded Kemp, the Rev. J. K. Foster.

* Jones had however occasion sometimes to lament over the hardness, folly, and perverseness of sinners, as well as other ministers. I well remember him once observing in his sermon, that he was engaged sometimes in preaching the gospel, much like a man standing at a stall in a fair or market, having most precious ware to dispose of; yet many, notwithstanding all his recommendations, were passing by without noticing them: "So I stand here," said Jones, "recommending the most precious things possible, each of them being more valuable than all the world, yet scarcely does any person even look upon them. Alas, most neglect them, passing by with indifference! However a poor helpless miserable sinner now and then approaches, and views those great and suitable treasures with pleasure. He longs at last for them, and rejoices to have them free."

He wrote the beautiful Introductions and Preface attached to *Lady Huntingdon's Life*. The few following lines are sweet and confirmatory on the subject.

"Cheshunt College, July 13th, 1839.—Little, I am sorry, is said in the *Countess' Life and Times*, respecting the Rev. D. Jones. He was a man greatly blessed of the Lord. Oh I have witnessed more of the stirring and melting influence of God's presence, under that extraordinary man's preaching, than ever I did under any other minister's. The powerful effects of the word preached by him must have been very great and extensive wherever he went.—The Lord bless and prosper you in the intended memoir of Jones."

I am happy also to present another testimony to Jones's usefulness, from a letter written to him on some points by his cotemporary, the Rev. Peter Williams, the celebrated Welch commentator of the scriptures. The lines I quote allude to the cause of Jones's success, under God, in the ministry; and they are the following.

"Carmarthen, 1788.—I know that the scope and purport of your discourses were to display the sovereign and abundant riches of God's grace, and—the power of his holy word, under the influence of his Spirit, to convince sinners, and to convert the disobedient from the error of their ways, and to render the most daring rebels submissive to the glorious sceptre of the King of Zion;—and that not on condition of their future good behaviour, or their doing this or that good action, so as to induce them to claim some degree of merit to themselves,—but even while they are rushing after iniquity, as the horse to the battle.—Your loving brother in the gospel of Christ."

The following extract from a letter of the Rev. John Elias, respecting Jones's useful ministry, will, in addition to what has been said already on the subject, prove interesting and satisfactory. He writes thus:—

"Fron, Jan. 11, 1841.—Though I had not the pleasure of knowing much of Jones of Langan, as he resided at the

other extremity of Wales, yet I greatly respected him, and revere his memory. I now recollect hearing him preaching many times, with great pleasure and delight. His ministry was truly evangelical, and most sweet and refreshing. He was very popular. People would assemble in great multitudes to hear him, when he came to North Wales. The gospel banquet was most amply set before poor hungry sinners in his ministry. Hundreds feasted joyfully on the spiritual food provided for them. Oh! such opportunities were delightful and invigorating indeed.*—But the description given of Jones by Mr. W. Williams of Pant-y-celyn, though in a few lines, is most full and satisfactory: it is impossible to say more. The following are the well-known words.

'Dodd y cerrig &i ireidd-dra,
A thrwy rym ei 'fengyl fwyn,
Waa i'r derw awaf caled
Blygu 'n ystwyth fel y brwyn.'

* The soothing healing qualities of God's word were generally administered, by God's blessing, under Jones's ministry. Mr. John Elias was preaching before him at some association, in a very awful and powerful manner. Hundreds of the vast assembly were overwhelmed by the terrors of the law, death, judgment, and eternal punishment. These and similar dreadful realities were set forth in a most animated, penetrating and impressive manner. The law was accomplishing its salutary purposes on the minds of sinners. They were deeply wounded for sin,—lamenting their wretched state, seeing clearly what was coming. Many even of the professors were cast down by painful fears and distressing apprehensions.—Jones came after him most suitably, with the glad tidings of salvation. And he, going on in his usual sweet manner, observed, "I find that Sinai has been most awful in its operations here: its thunder and lightning have appeared. The canons of the law have been most effectually at work. Most painful effects have been produced. I come, after the death-like operations, to see who among the dying will accept of the heavenly balm. The Physician is ready to pour into your wounds oil and wine."—The glad tidings were most reviving to the afflicted distressed souls.—Most suitable were the two sermons to each other.

"But doubtless many interesting particulars respecting Jones may be procured from old professors in Glamorganshire, as he was such a notable character. I can write but little, as I am so unwell. Indeed the act of writing is painful to me."

This account of Jones's effectual and prosperous ministry given by Elias, though brief, is very pleasing and interesting.—There has been a reference, in this as well as previous chapters, to the above remarkable part of a stanza on Jones. The following is an humble attempt at a translation of the lines.

Hearts hard as stone are melted,
By his unction from above;
Spirits stern as oak are humbled,
By the power of the word.

It is obvious that the blessing of the Lord on his ministry is understood here, to give this wonderful efficacy to it. Isai. lv. 11.—Moreover Jones *abounded* in the work of the Lord. The following lines from Jones of Cymmar's *Elegy* are very descriptive of him:—

"Ni chareu segurid tra fu yn y byd,
Ond bod yn *ddefnyddiol* a lanwodd ei fryd:
Utganodd yr utgorn yn gyhoedd ar go'dd,
Deheubarth a gwinedd a glywodd y flo'dd.
Mynyddoedd garweinol, dyffrynoedd mwy clyd,
Ymdeithioedd, pregethodd trwy'r sirioedd y gyd."

As this volume is become larger than we at first imagined, those pieces of composition intended for the end of it, will be introduced after Williams's Memoir.

CHAP. XIII.

The monthly sacrament Sunday at Langan,—revivals.

THAT soul-reviving ordinance, the Lord's supper, was administered at Langan once a month; and Jones, if in South Wales, endeavoured to be there by that blessed opportunity.—It is not in the power of language to describe the astonishing effects of his ministry on the great assembly, consisting chiefly of the children of God. When we consider the preacher and the flock of Langan, it is not wonderful that there was such an outpouring of the Spirit of God, and such enjoyment of the divine presence; for hither congregated men of the greatest piety from all the country around for fifteen or twenty miles. Perhaps there were none *then* equal to them in the kingdom, for strong faith in the Saviour, ardent love to God, and fervent prayer to the court above. When persons of such a description, longing and panting for their God, were sitting under such a preacher as Jones, full of the Holy Ghost, we may well conceive what the result would be. They feasted on the marrow and fatness of the gospel, until their souls were filled with laughter, and their mouths with praise.

Many of these pilgrims had been tuning their harps the previous Saturday at a place called *Salem*, Pencoed, a place of worship erected by Jones in the neighbourhood of Langan, where a preparatory meeting was always held previous to the sacrament Sunday. Here their taste for the divine truths on the sabbath, was invigorated and strengthened. Indeed many of the ministers, clergy and exhorters, leaders of societies as well as other members, met Jones at this chapel on those Saturdays, to be instructed, stirred up, and

enlivened, on their journey to glory.—Jones, on the account of the immense crowds of religious people that came to communicate at Langan, thought it prudent and necessary to have such preparatory meetings, consisting of various members of the communion, in order to see and know their spiritual state, and the progress of religion among them; and that he might keep out what was deemed evil, and support and strengthen what was considered good and excellent; and to prepare them, under God's blessing, for the coming feast the next day. It would have been impossible for them to go on so comfortably without such a means. It was the bond of union also, by reason of which all the members were more closely united and cemented.

The joy of all that attended this preparatory meeting was very great, as it afforded them the benefit of Jones's delightful and evangelical instructions, his wise experimental and enlivening communications. Indeed they were sitting at his feet as beloved children. Many of them were converted under him, and all of them peculiarly blessed under his ministry. No children had a greater affection for a parent than they had for Jones. And great indeed was his delight in meeting his spiritual children and brethren at that place so peculiarly honoured with the presence of their God; where their spiritual wants were so amply supplied, and where Jesus' matchless excellencies were manifested in a most captivating and moving manner. Surely if the communion of saints was known and experienced in any part of the world, it was at Salem and Langan. Love was the element in which they breathed; religion flourished greatly, and the enjoyment of spiritual things was extraordinary.—Jones, writing to a friend, alludes to Salem in the following pleasing feeling way, showing how happily they were engaged at those meetings.

“Coychurch, June 14th, 1800.—Salem is Salem still, and we often feast there.—Many of our old friends are gone home, but new ones are springing up there. I hope Salem

will never want a good stock of inhabitants to praise the Lord. May the glory of God appear there to the end of time.—There is a fresh work going on in that neighbourhood, Aberthaw.—Many souls have been lately awakened there, and brought into the right way. I trust they will hold on to the end. In this state of things and delightful prospect we rejoice. Jesus has blessings in plenty for thousands yet unborn."

How gratifying and pleasing are these few lines respecting Salem. We are led to believe it must have been a place highly favoured by the Lord. Had it been otherwise, there would not have been that remarkable attendance there every month. There christians went from every quarter. One might think of the Israelites going down to Egypt for corn, by seeing these good men going to Salem and Langan, to meet Jones, their father in God, for spiritual food. He, having access to the inexhaustible storehouse of Jesus, was enabled to supply all their wants. The superintendents of societies being thus renewed, revived, and enlivened under Jones on these most interesting occasions, hastened to their work in the Lord's vineyard on eagles' wings, having plenty of spiritual sustenance for the different religious families over all the country; and the preachers had bread enough and to spare for their numerous congregations.

The surrounding country, on the sacrament Sunday at Langan, presented a most solemn and novel appearance. Multitudes upon multitudes were moving towards the point of attraction, in great seriousness and silence. The whole country proceeding, as it were, in the same direction, some on horseback, and some on foot, from different quarters,—all meeting at the same place about the same time! How struck and solemnized would a christian have been, had he been able to stand on some eminence commanding the prospect around Langan, about half-past ten o'clock on that sabbath morning, beholding the streets, lanes, and paths

covered all around him with people moving towards the church. The remarkable scene would have engaged his serious attention for half an hour at least. The large yard of Langan vicarage was soon filled with horses, then the hedges were lined for a great distance with the many horses that were coming up in thick succession, being tied to them. The appearance in this respect was like a large fair. The farmers around had been also well quartered upon with the horses of their friends.—We may well suppose that the church could not contain such a vast concourse of people; a great part of the congregation stood in the churchyard near a window, through which Jones preached to them from the pulpit.

It is not difficult to conceive that something great and wonderful was on the eve of taking place. The gait, the look, the conversation of the immense moving masses of people, declared that they had something extraordinary in view. Men of such faith, love, and aspiration of soul, longing and panting for the presence of God, as they went to appear before him, could not return in vain: the result was almost certain, that the empty should be filled with good things, the hungry should be fed with the bread of life, and the thirsty should be satisfied with the rivers of consolation. In this most delightful expectation they proceeded; and they had scarcely a doubt but the Sun of Righteousness would arise upon them, under such a ministry, with healing in his wings.

The minister was as much prepared for the solemn meeting as the people. Already he was in the Spirit, who supplied him with such thoughts of Christ, of God, of heaven, and other grand truths, as fired his heart. Yea, while he was yet musing, his heart was burning, and his mouth was ready to speak in the Saviour's name. We may suppose then that the result of such people sitting under such a ministry must be most delightful, satisfactory, and glorious. So indeed it was. The presence and power of God

were soon experienced among them, even throughout the whole service, but especially in the sermon, when the word was accompanied in a sensible manner with unusual effect and emotion on the hearts of the people.—Presently the goings of the Lord were full of majesty, and the shout of a king was heard in the solemn meeting of the people. The divine influence animated the word preached, producing holy warmth, sanctified affections, solemn pleasure in divine things, and a noble joy and triumph in their King and Saviour, which were visibly discerned in the hearers. God's children were abundantly satisfied with the manifestations of his love and goodness, and filled with all joy and peace in believing. Many had their bands loosed, and were brought into the marvellous liberty of the sons of God. Many a soul that lamented its blindness, was brought here to see things clearly, even the glories of Christ. The doubtful and the lame were confirmed and enabled to walk, yea, to run in the ways of God's commandments. The weak and feeble believers were raised up, strengthened, and made bold in the Lord. The mournful and afflicted were soothed, consoled, and animated in their christian course. As a natural consequence then, the people were seen hearing the gospel in a melting frame, and with much tenderness of spirit.

Some were awakened and roused to a sense of the evil of sin, and their lost and dreadful condition, crying out, "what they should do to be saved?" An old convert, who was present on these occasions, was accustomed with much serious feeling to describe the general impression wrought on the congregation, and his own individual experience, in these terms:—"There was a most lively interest and feeling pervading the whole assembly, and very many impressed apparently with deep heart-felt convictions of sin; though Mr. Jones did not ordinarily dwell at much length on the terrors of the law, but rather on the love of God in Christ. As for myself, I well remember the precise spot on which

I stood, when such a thorough sense of my sinful, depraved, and lost state filled my soul, under his ministry, that I trembled in intense agony, lest the paving on which I stood should sink under the weight of my innumerable sins, and consign me to the bottomless pit, as unworthy of a place on earth. In this terrific state I looked wildly around, and happened to observe that a man of whose piety I had the best opinion, was standing on the same flag with myself, which induced a hope in my despairing mind that I might thus be spared for his sake."—This alarmed sinner might have at this moment Abraham's intercessory prayer for Sodom and Gomorrah in view. However, it was well for him, and all such distressed souls, that they have a Mediator in heaven, pleading for them, and even pointing them, by his word, to a place of safety. This individual lived to become acquainted with the way of salvation, and a good hope through Christ.

These weighty effects, in the way of conviction, conversion, and restoration, were frequently followed with the most lively impressions of joy. This might be considered to make the revival complete. Oh it was delightful to hear the sweet and almost heavenly sound of praise bursting forth as from the hearts of persons *newly* set free, and lost prodigals *just* restored to their Father's house. The evangelical melting of heart under the preached word, the glorious singing proceeding from the congenial hearts and accordant voices of the vast assembly, and the almost seraphic manner of praising God, witnessed at Langan, tended much to remind one even of heaven itself. Above all, the proclaiming of the good, the grand tidings of great joy, in the most winning manner, and that with such eloquence as that of the heart, and such a power as that of the Spirit, was most overwhelming, and moved and melted the most dull and insensible soul. In a word, the appearance of the people under such a ministry, was most extraordinary;—absorbed, as it were, in the sweetest ecstasy, and most transporting religious

joy.*—This delightful state of religion at Langan then, was very congenial and similar, we should think, to the description given by the prophet Zechariah of the future state of the church, under the gospel dispensation :—" They shall drink and make a noise as through wine ; and they shall be filled like bowls, and as the corners of the altar." Zech. ix. 15. Acts ii. 13. There is nothing at the present time in the church that can give us an adequate idea of what was then passing in this part of the Welch Zion, and at Llangeitho a few years before.

Jones was always assisted by a clergyman or two at the administration of the sacrament.—As the church was so full of communicants, his practice was, to walk from the chancel through the aisles of the church, administering as he moved along, taking one side as he went down, and the other as he returned. This was done to prevent the disorder and confusion that might arise if they were to proceed to the altar. His heart was all this time exercised with the strongest feelings of love to the Saviour, and his lips were dropping most sweet and delightful expressions respecting Him, sweeter than honey and the honey comb. Indeed he appeared to be so filled with divine love as to be in a kind of solemn serenity and joy, and communicated to the people with much of that blessed frame of mind. Some hundreds of them might be seen bathed in tears at this blessed

* A few lines from Jones's Elegy shall be here introduced, being descriptive of his preaching at Langan.

" Jones fel angel yn Llangana
Yn udganu 'r udgorn mawr,
Nes oedd y dorf mewn twym serchiadau
Yn derchafu uwch y llawr."

Jones is represented as an angel sounding the gospel trumpet, producing amazing effects on the people.—The delineation of Jones's preaching at Langan, in the tenth chapter, is very striking and interesting ; the tears and perspiration are represented as trickling down his commanding countenance, and the words proceeding from his lips with overwhelming influence on the people.

ordinance there. Many of them were rejoicing in one part of the church, whilst Jones was administering in the other. Several were so overcome, as he was holding up and exalting the pierced Saviour with the most pathetic voice and in the most affecting manner, that some were crying out, and others were wringing their hands, or almost swooning away. It was the general observation, that Jones was in no religious exercise so notable for spirituality and heavenly-mindedness as in the administration of the Lord's supper.

These were most wonderful proceedings, as all must acknowledge. They partook very much of the nature of a revival, if not altogether so. These remarkable outpourings of the Spirit at Langan and the neighbourhood, bore a great resemblance to the American revivals in former years. The statement respecting these is as follows:—"The life of religion is augmented; preachers and professors become animated with a spirit of extraordinary devotion, and with zeal for the conversion of souls; the attention of the neighbourhood is awakened; people of all descriptions flock to the preaching of the gospel; ministers preach with uncommon faithfulness, power, and fervour; people hear with extraordinary attention and seriousness; the careless are alarmed, affected, and made to enquire what they shall do to be saved. This continues for weeks, months, sometimes years."

Those wonderful outpourings of the Spirit, so powerful, joyous, and overwhelming, were not *rare* at Langan: it was generally favoured with them for the many years Jones was the incumbent there and the blessed instrument of communication, which was no less than forty two years! Thus he speaks himself, in a letter to a friend, a few years before his departure, of the happy opportunities at Langan, though he was so indifferent in health that he could scarcely move.

"Coychurch, April 17th, 1800.—I was enabled to crawl last Sunday to Langan, and we were happy there; yea, many of us as happy as ever. Spring up, oh well;—the well of salvation! Ah, it continues running, and there is

no end of its treasures ! For ever and for ever full ; and for ever flowing ! Happy, truly happy, are the souls that are at its mouth ! Sing to the Lord, O sing, for this inestimable blessing ! ”

No wonder Jones was so much attached to Langan, and that he was never so much at home as there. The Lord manifested his glory most graciously, and the Sun of Righteousness shone most illustriously there ; and it was there the flower of his ministerial labours flourished. The following words manifest his great attachment.

“ Tremains, April 19th, 1808.—At last I was enabled to set out for this county, in which my chief delight is. Oh Langan, blessed of the Lord, my soul has been often feasting in thee on the most delicious spiritual food.—My friends here continue in the same affectionate manner to me as they formerly used to do : I am truly happy with them.—I have been at this place now for about five weeks, having spent a long winter at Manorowen, much afflicted.”

How strong were his feelings of love towards his people ! What longings he must have had to see his flocks, for their mutual consolation and enlargement. He, like St. Paul, entertained kind expectations of being somewhat filled with their company, cherishing them as a nursing mother her children. Rom. xv. 24. 1 Thess. ii. 7, 8.

Langan then was a place highly honoured of the Lord. It was the grand point of attraction, as already mentioned, to the churches of God all around, to enjoy his presence, and to behold his fair beauty in his temple.—There is something pleasing and solemn in the idea of the children of Israel going in tribes to worship at Jerusalem ; but far more so in the outgoings of these true Israelites, as they were more spiritual, and their worship more evangelical and frequent. Langan might be viewed as the temple of the Lord in Glamorganshire, and the other places of worship the little synagogues, especially to the great body of Methodists. We have great cause to be thankful that the candlestick has

never been removed out of Langan since the departure of Jones to a better world, though it does not burn with such a bright and splendid flame.

Langan was not however the only place in South Wales that was favoured with those extraordinary effusions of the blessed Spirit. Frequent instances of his wonderful operations were visible in other parts of that division of the principality. These most delightful opportunities of spiritual feasting took place frequently under Jones's ministry, as he journeyed through the country; and those believers whose hearts were filled with love and joy at Langan, living all over the country, were most happy to fan the heavenly flame when Jones came to preach in their quarters. They were praying, waiting, and longing for these delightful visits; and most anxious that the Lord would raise up his power and come among them, and with great might succour them. The writer of this remembers well those extraordinary awakenings, in the neighbourhood of Langan. There used to be a very great, powerful, and glorious outpouring of the Spirit on the people in general, but especially on children and young people. They were similar to those in North Wales, as mentioned in Charles's Life, page 249. I am sorry I have not been able to procure any more than one of Jones's letters on this most important subject. No doubt he wrote many epistles to his friends on such a glorious theme as this, so gratifying to his heart. Moreover, perhaps there was no minister in the whole connexion that was more blessed in enlivening, cheering, and gladdening the hearts of the sad and the mournful than Jones; and no one whose talents, under God, were better calculated for that noble work. The letter alluded to shall now be introduced.

"Coychurch, Jan. 29, 1799.—Every little news from my London friends gives me pleasure, especially that which respects the welfare of their precious souls. God, in his providence, seems at present to limit my own labours among my countrymen; and there is a wide door opened before

the Lord's ministers in every part of the principality, especially in this county. It has been a kind of a new world to many hundreds of us in the course of the last year. God has discovered the wonders of his grace to multitudes of our poor fellow creatures, particularly to young persons about fifteen years of age.—The voice of joy and gladness is now heard in the dwellings of the poor, and wickedness is ashamed now to show its odious face.—We had a shower of divine blessings within the last eight months, and blessed be God the refreshing effects of it continue on the young professors in every respect.—The power of God's Spirit on the word is sometimes so great and overwhelming, that flesh and blood is forced to give way, notwithstanding its violent struggle and dreadful noise.—The divine fire, though not so rapid in its progress, is equally strong, and keeps on and spreads over and upsets the dark mountains of Satan's kingdom among men, changing and renewing their hearts. We may safely and truly say that the gospel day opens more and more, in spite of every opposition.—The waters of the sanctuary flow into fresh grounds, secret to us in their progress, but making in their blessed effects the dry land a pool of water! Many of our old standards were taken home lately, but new witnesses are raised up, who will be enabled to stand up courageously for the truth as it is in Jesus, when we are also gone. Oh what a cause of thankfulness to God for the great change as to religion and morals seen now in the country."

Though Jones was the principal agent in this great and glorious work, yet how humble and self-denying is he! What minister possessing one tenth of his popularity and usefulness, would be so free from boasting and self-complacency? But the Lord is wonderful in his ways with his servants, to prevent them from glorying in any thing but in himself; and that is seen in Jones's remarkable experience, when he wrote the above letter,—representing himself as a sinful vile creature, unworthy of any employment.

CHAP. XIV.

Jones in his latter days active and happy,—his delightful letters,—his joyful departure.

WE are now coming to the close of this great man's life, and we trust that serious impressions will be made on our minds, which will abide with us. It will be well if we consider our own latter end, while we dwell upon that important period in the lives of others. This is esteemed true wisdom in sacred writ; and they are deemed the blessed and happy people who have secured the good part.—This was Jones's enviable character; he was *well* prepared to meet death, and consequently he might say with St. Paul, "I die daily." He sat loose to the things of time and sense, placing his affections on things above.—These, of all people, are the most happy: they are not exposed to the corroding cares and perplexing anxieties of this world. Oh that all christians would thus live up to their privileges. What honour would they bring to religion and the cause of God. "They would indeed adorn the doctrine of God and our Saviour in all things."—Jones neither thought nor said any thing in a bold presumptuous manner. He was very deliberate, and weighed well every circumstance of his spiritual life. He used often to examine—and take care that his house was built on the Rock of ages. He was on the watch to see and to mind that his evidences were bright for the mansions in the skies. When he spoke of his assurance as to salvation through Christ, it was with great gravity, seriousness, and caution. His heart was full of gratitude, and had a sweet sense of all God's blessings. He most humbly acknowledged his dependance on God's mercy, and most heartily did he pray every day for his heavenly Father's

aid and direction. He was very fond of poetry, and was in the habit of writing verses, in which he poured his soul before God.* He found that, under God's blessing, it aided his devotion, and lifted up his soul to heaven. We find him at the commencement of a new year, towards the close of his life, imploring the favour of his heavenly Master in the following lines :—

“ A weary worm, press'd down with age,
In passing o'er a toilsome stage,
Would now engage one year more,
If Jesus will my strength *restore*.

Looking to him, my Shepherd kind,
To keep me safe in body and mind ;
To guard me with his powerful hand,
And lead me to the blissful land.”

A few letters shall now be introduced, which, with other things, will show the state of Jones's mind at the close of life. An epistle that describes his feelings and diligence in the Lord's work, when old, and his love to his ever-blessed Master, written Oct. 28th, 1802, has already appeared ; it is in page 47.

Jones, in the letter now before us, comforts in his usual kind and wise manner, a female friend attending a sick relative on the verge of eternity, where he generally felt himself to be, especially now in his old age. He also encourages her to use all means even then for the salvation of the sick man's immortal soul. How pleasing it is to meet with the counsels of experienced and venerable ministers, in events of so solemn and momentous a character.

* Jones was from his childhood fond of poetry and singing.—The spirit of praise and thanksgiving was excited in him by hearing young people singing to God's glory, in a mellow, sweet, and proper manner, as at the revivals. He used to exhort them to be careful in retaining such a treasure ; as it was difficult to recover the spirit of praise, when once lost.

“Manorowen, June 22, 1806.—Your kind letter was some days before it reached me, as I was gone to preach at Nevern and Newport.—I am sorry to find that you are at present disagreeably exercised. But I know you are able to stand to your former maxim, ‘no cross no crown.’ In this abide with christian resignation. In a little time our storms will all be blown over; and be assured there is a *serene* air before us. When we arrive at that new world, we shall find it all peace, all ‘joy unspeakable and full of glory.’

“Who knows but you may have an opportunity to exalt our dear Lord and Saviour, in speaking of his worth to a poor sinner on the verge of eternity! Oh say something to him of the wonderful Saviour who declared to a poor thief on the brink of hell, ‘This day shalt thou be with me in paradise.’—I most sincerely feel for you, and hope the Lord will highly honour you, in being of *infinite* use to a friend in the face of the eternal world.—Fear nothing, my dear Madam, as the God of heaven has been graciously pleased to manifest his love to you in his dear Son Jesus. You are made eternally rich, having been taught to choose the good part, which shall never be taken from you. Rejoice in this, under every dark cloud, in your journey to the happy glorious home.—Poor dear Mrs. H. I had great regard for. I always wished her to seek the way of knowing the excellencies and glory of the Son of God.—Mr. Griffiths of Nevern intends to be at Mathry and St. Nicholas next Sunday week. Perhaps you will return by that time. Be so kind as to remember Mrs. Jones and myself to dear Mrs. Yerward of Haverfordwest.—Believe me, dear Mrs. Needham, with the sincerest regard, —.”

We see in the following letter delightful traits of friendship and attachment, especially to God and his people. There is no place where Jones was so much owned and blessed as Langan, even to the end of his life. The Lord

favoured him with peculiar influences of his Spirit, and softening and fruitful showers of his grace, whenever he preached there. It is easy to conceive that Jones's popularity was unabated. The concourse of people was as vast and amazing at Llangan as usual, and their attention to the truths of the gospel, and enjoyment of it, as vigorous and delightful as ever. Indeed the river of salvation, whose streams make glad the city of God, seemed rather to increase in its progress in that part, even to the end of the life of that eminent messenger of God. And we find that he did not cease going to London to preach the gospel, notwithstanding his advanced age, and within two years of his departure out of this world.

"Tremains, April 18th, 1808.—I sincerely rejoice to hear that your health is restored. This, my dear friend, is no doubt a singular mark of the Lord's goodness to you, circumstanced as you are.—Should it be his divine pleasure to continue that great blessing to you in future, you must not complain of your other trials, however heavy and severe they may be. For by having your health, and a great sense of the love of Jesus to your precious soul, you will weather all storms; and in the *evening* there will be light.—Llangan is still honoured with the light of God's countenance, and success.*

"Miss A. Deere, I am sorry to say, has a cancer in her right breast. It makes her amazingly low at times,—and yet to her unspeakable comfort she enjoys many hours of the sweetest resignation to the Lord's will. She sees nothing before her but death, yet at times she is most wonderfully supported. I feel great tenderness towards her, and

* A few lines of this letter here are omitted, as similar ones were used in the last chapter, where Jones says "that his *chief* delight was at Llangan and Glamorganshire, as the Lord blessed the means of grace so abundantly there,—and his friends continued the same in their love to him, and attendance on his ministry."

pray the Lord to afford her consolations which the spirit of this world knows nothing of.—Could you make it convenient to pay us a visit about the middle of June,—she will be at home, and I shall finish my rounds through Carmarthenshire, Cardiganshire, and Pembrokeshire by that time, and shall have the great pleasure of seeing you before I go to London, for I must be there by July.”

We come now to the last year of Jones's life, which was 1810. Though he knew not the time of his death, yet he was always prepared and ready. How different from those servants that slumbered and slept when their Lord was coming.—This year was ushered in with the sweet breathing of his soul after God, and fuller manifestations of the divine favour. The following lines, addressed to his gracious Master, were found in his pocket-book, dated 1810.

“ In this new year, may I, O Lord,
Find matchless treasures in thy word ;
Oh give me sight, that I may see,
Thy everlasting love to me.”

We come now to the last letter he wrote to his dear correspondent, and perhaps the last he ever composed.—We see a great desire in him for the salvation of souls, even to the last ; and not only had he longings after their eternal welfare, but he exerted every nerve for that purpose.—We see him *hurried* from place to place in the cause of his blessed Master. Faith was his grand principle, and by the exercise of this in the precious Saviour he found support and strength, and was enabled to go on rejoicing.

“ Tremains, May 10, 1810.—I hope to remain here till Whit-Sunday ; and whatever you desire me to do for you and yours, you have but to command and it shall be done, if it is in my power.—I have many little things to tell you of, if I had time to write, but I am *still* hurried from place to place. I suppose that if we were to meet on earth, we

should converse for some time about *past* things. But *past* they are!—We are not wise at all times, we are sensible of this: and it is well that we are become fools, and I hope we can honestly say so, with the apostle.

“I long to see you; but, my dear friend, you would be astonished to find how I am broken down. Last winter was a trying one to me. I had a long fit of the gout, which brought me almost to the grave. I had several severe attacks of it in my stomach; but, after all, here I am, a monument of distinguishing mercy, and beginning to lift up my head again! ‘Oh to grace how great a debtor.’—I am now endeavouring to reduce all my religion to *one* point,—Christ is *all*, and in all my salvation.—So I go on, finishing my days on earth, which are short and evil. Confidence in Jesus is the marrow of faith. We can never trust him too much. He is able to save to the uttermost, and will not disappoint us. Dear Jesus, take us for thine own for ever.

“My grandson is at home now, having just finished his time at Bristol, but will return there soon again, if he can meet with a suitable place. *Now* is the dangerous time. What temptations he has to face! We can only commit him into the hands of the Preserver of men.—Mrs. Prichard of Gorllena is living, and all her children are well. They are at Pyle.—The old saint there, W. Thomas, is well, I believe, and preaches often.*

* This was a saint indeed. He was remarkable for holiness, and retirement from the world, as to its spirit, customs, and habits. Jones, when he first became acquainted with him, apprehended he was in some measure disposed to legality. But upon hearing him saying in some society, that he considered himself one of the greatest sinners, and in constant need of Christ, he altered his opinion of him, and ever afterwards greatly respected him. As I also lived at Pyle, I had the pleasure of being acquainted with W. Thomas. He was indeed a holy man, *always* praying and fighting against sin. He was awakened under the powerful ministry of Whitfield, when sixteen. He was born 1723 and died 1811.

"Love to your dear sister, niece Ann, Herbert and all your nephews, and all friends from Blaenafon to the Severn. And may the blessing of the gospel be the happy lot of you all, and then you will one day say with Jacob, 'I have all.'—I intend being here till Whit-Tuesday, and then begin my summer campaign."

Little did his dear Langan church know that this was the last opportunity to be watered by his kind and liberal hand! Little did his dear people think, when they were partaking of the heavenly feast on this Whit-Sunday at Langan, it would be the last ever communicated through his instrumentality.

Jones was very conversant with death and the grave. By faith he had overcome these and all other enemies. Now he could look upon death under the aspect of a friend.—He wrote the following pleasing conversation, in a way peculiar to himself, between his *body* and his *soul*, as if at their separation. The soul is considered as being near the state of perfection,—a saint in heaven. He makes his happy soul address his body thus,—“Farewell, my old companion, tabernacle of clay, I am going home to my

There was another extraordinary exhorter in the neighbourhood of Pyle, that Jones was very fond of, Jenkin Thomas. He was a very useful man in the connexion, being very faithful and straightforward in his dealings with consciences, communicating his observations often in metaphorical language. He was born in 1746 and died 1807.—Jones always used to preach on new year's day at Pyle, since the opening of the chapel, if in the country. It was exceedingly well attended. I well remember that there was great alarm on one of those occasions, many thinking the chapel was giving way, by reason of the pressure; and Jones made this memorandum of it in his pocket-book:—"Jan. 1, 1798. The congregation at Pyle experienced a merciful preservation from harm; the beam of the gallery broke, and yet it fell not!" Jones at this critical moment made a very powerful allusion to the day of judgment, which had a most happy effect on the minds of the people.

Father's house, and be for ever present there with the Lord that bought me with his most precious blood! Oh what pleasure! And besides I shall no more be troubled with sin and sorrow, the snares and temptations of a crafty enemy! Oh what joy will this be! All will be 'joy unspeakable and full of glory!'—And then his body bids adieu to his soul thus:—"Farewell, blessed soul; you are entering everlasting bliss! Delightful prospect, most captivating view. Moses saw nothing from the top of Pisgah like it! But I must remain behind, for I am still a vile corruptible creature, and have to go through a narrow dirty lane. But I shall come up by and by, and I shall be *very* different to what I am now! So says my blessed Saviour. 1 Cor. xv. 42—44. And oh we shall *then* meet again! What a happy meeting! We shall then be one together, and so united as *never* to part again! And oh then I shall be even a *fit* companion for thee, my sainted soul, to dwell with for ever! Oh what a different tabernacle I shall be for thee to inhabit, to what I am now; yea, a bright and glorious one for thee to dwell in throughout the countless ages of eternity! Yea, I shall also be spiritual, strong, and active, able to co-operate with thee in the praises of my God for ever! Oh delightful, transporting thought! I am ravished, I am captivated, at the idea!"

Now we come to Jones's last itinerant journey as a messenger of peace under the King of heaven! It is more delightful to trace the journies of such ministers, than those of any earthly ambassador, even on the most important business.—He started the time he intended, Whit-Tuesday, and went on the direct line for Llangeitho, where a great association of the Methodists was to take place. He preached on his way there, according to his general practice, a journey of about seventy miles. He arrived there the beginning of August, and was appointed to preach to the great assembly there, he being a preacher owned in an extraordinary way by God. He was heard then with the

greatest delight by thousands, preaching the everlasting gospel with his usual pathos, and in the sweetest strains. The divine truths from his lips, under the blessing of the Spirit, were most melting and captivating. It was indeed a heavenly feast. His text on this great occasion was John vi. 55, "For my flesh is meat indeed, and my blood is drink indeed." The whole soul of the venerable gray-headed apostle was poured into his sermon, especially when he dwelt upon the reality and satisfying nature of this spiritual food. Oh with what peculiar emphasis did this truly evangelical father dwell upon the word *indeed*, as a particular asseveration of Christ on the most important subject. Those grand truths of the gospel delivered by him, under the influences of the blessed Spirit, were most melting and captivating. The feast was most sweet, delicious, and heavenly. Thousands were enjoying it with great gladness of heart; yea, joy unspeakable and full of glory. Nothing of an earthly nature, however exquisite, can give the slightest idea of it.

After the association was over, and he had parted with his brethren in the Lord, he returned home, accompanied by his servant, in a tolerable state of health: but he was never to meet his fellow-ambassadors on earth again, but soon to enter the assembly of the first-born in heaven! Soon after his return home, he was very unwell; but the Lord's gracious presence was with him, cheering and supporting him. The following observation was noted down by him then:—"August 11. I had a sweet promise this morning, that Jesus is and will be *my* righteousness."—His end was now drawing very near, and his entrance into the everlasting rest was at hand. A very dear friend of his, an useful preacher in the connexion, and also afterwards at Wotton-Underedge, was with him at that critical time. He was so kind as to favour me some time ago with a letter respecting Jones; and, among other things, touches on his happy departure. His words are the following:—

“Wotton-Underedge, August 30th, 1839.—I had the privilege of spending with Mr. Jones the greater part of the last day he was in this world. I remember that he opened his pocket-book and read with great pleasure these beautiful words he had written in it the previous Thursday, ‘Surely, shall one say, in the Lord I have righteousness and strength.’ Isai. xlv. 24. He then made this observation, ‘This—I have, dear Harris, and it is enough to enable me to enter eternity with serenity of mind.’ He then, looking into the lawn before the window, and seeing a shrub, asked me this question, ‘Do you see that little tree yonder?’ I said ‘Yes.’ ‘Remember,’ said he, ‘whilst you are little and of no reputation in your own esteem, you will be useful; but if you should be puffed up, and become self-important, you will not be worth any thing.—I have been a minister for more than fifty years, and am *less* today than ever.’—Soon I said to him, ‘They have published you to preach at Woodstock to-morrow, Sir.’ He replied, ‘They make very free with me, but not more than welcome.’—Here I may well adopt a few lines from an Elegy of a female friend at Haverfordwest on Jones.

‘But give to grace the honour due,
 Grace formed this pious man anew,
 Grace kept him all his days;
 Grace made him little at Christ’s feet,
 Grace made him likewise very great,
 And grace deserves the praise.’

“Jones lived and died in the element of heaven,—love. May God raise up among the poor Cambrians men of similar spirit, talents, and usefulness; and then Wales will be the most happy country in the world.—May God greatly prosper you in your laudable undertaking.”

The blessed saint departed this life the next day after this visit, the 12th of August, 1810, in the seventy-fifth year of his age, full of love and good works, having

laboured in the vineyard of his heavenly Master upwards of fifty years.*

The Rev. T. Richards, one of the most eminent ministers in the connexion, kindly sent me the following inscription, which is on Jones's tomb, with these few lines.

Fishgard, Dec. 6th, 1837.—Mr. Jones's mind was generally happy.—The last place he preached at is New Chapel, in Pembrokeshire, which was on his way from the association. His text was Isai. i. 18. His sermon was excellent.—He was called soon afterwards from his work on earth to his reward in heaven. His death was happy : it could not be otherwise. It was rather sudden, and consequently the more sudden the glory.—The Epitaph on his tomb is the following,

‘ SACRED TO THE MEMORY
OF THE REV. D. JONES, RECTOR OF LANGAN,
IN THE COUNTY OF GLAMORGANSHIRE,
WHO DEPARTED THIS LIFE AUGUST 12TH, 1810,
AGED 75 YEARS.

Here lies entombed, beneath this silent clod,
A sinner washed in Jesu's precious blood :
He fought the fight, and gained the glorious prize,
A crown,—and reigns triumphant in the skies.”

Then Richards adds,—“ I never saw any individual better furnished with the wisdom of the serpent and the harmlessness of the dove than this venerable minister. He could see all, hear all, and conceal all that was necessary.—I am very glad you intend publishing a memoir for such a worthy and well-deserving character. I humbly hope and pray for the continuance of your life to accomplish

* All annoyances are for ever over now. He used to lament “ that oftentimes when he was on the point of drinking the sweetest nectar, even that of heaven, some spiritual foe would dash the cup even from his lips.”

such a desirable work.—Mr. Jones's preaching was truly evangelical ; always aiming to show the nothingness of man, and the all-sufficiency of Christ, the all in all. The effect of his preaching was in general very powerful and melting."

The death of the righteous is happy, and his end is peace. —The manner of Jones's departure was rather remarkable, and seemed an answer to prayer. He was on some occasions heard to express himself to some intimate friends, on the awful subject of death, not as one that felt any painful conflict, but rather rejoiced in the prospect of his release out of this evil world, and of an entrance upon a glorious immortality. He however confessed his dread of the corporeal pangs which might accompany the dissolution of the near and dear union of soul and body. The account which has been given of his sudden departure, to be present with the Lord, leads one to suppose that his compassionate Redeemer sympathized with his faithful servant's fears, and spared him those sufferings which his imagination had anticipated with some degree of gloom.

The work he so much delighted in here below, is his entire and *eternal* employment above,—praising, magnifying, and crowning the dear Redeemer, with the glorious company. *There* is no idea of separating.—He always used to say at the close of his last sermon in London, "Now, as we are parting, let us crown him Lord of all."—With a few lines of this excellent hymn we will conclude this memoir.

" All hail the power of Jesu's name,
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown him Lord of all.

O that with yonder sacred throng,
We at his feet may fall ;
There join the everlasting song,
And crown him Lord of all."

These few observations, in reference to ministers, shall be introduced here at the end.

1. Let us pray unto the Lord of the harvest to favour us with labourers similar to those that are gone home, to animate our congregations, though as dead and gloomy as the valley of dry bones ; to bring sinners to the heavenly feast, though naturally indisposed ; to diffuse a spirit of candour, charity, and moderation among divided christians ; to build up the saints in their most holy faith. Oh may zealous, active, and diligent ministers, like Jones and others, be raised up in every department of the universal church.*

2. Ministers ought to be valued while we have them. Indifference and prejudice may be excited against them, but christians ought to esteem them very highly for their work's sake. May our souls be edified under every sermon, increasing in the knowledge and the love of God and his Son Jesus Christ. May every grace grow and flourish under the divine word.

3. We are warned most solemnly, by the departure of ministers, to be ready. May we all be stirred up to attend

* A translation of the last Welch stanza on Jones, inserted in page 177, made by my friend the Rev. R. Bassett of Landow, shall be given here.

“ Sworn foe to carnal ease, to well employ
Each precious hour in duty's path his joy :
The gospel trump he blew with blast so strong,
From South to North all Cambria's borders rung :
O'er rugged hills, deep dells, his way he wound,
' Good news ' proclaiming thro' all the varied ground.”

The Lord graciously preserved his servant in all those journeys in his work,—sometimes very dangerous. Mention is made in Jones's pocket-book, of one of those instances of kindness. “ The Lord,” says he, “ was graciously pleased to preserve me from material hurt, in a fall from my horse, as I was coming down the hill towards Landisil bridge, on the Carmarthenshire side.”

to a business so vast and important as that of our souls. May we examine ourselves impartially, as to our interest in Christ, and our evidences for glory. Nothing but a *real* work of grace will stand the last trial.

4. The departure of God's ministers should make us think more of heaven, where they are gone before, and where Christ reveals his matchless beauties, glories, and excellencies, to the enraptured myriads before the throne. We have here below some faint glimmerings of the beloved Saviour sometimes, but the ravishing bliss is reserved for us in heaven.

Some of the places alluded to on the account of some circumstances stated in this volume.

Aberceiliog	Fishgard	Newport
Aberystwyth	Gloucester	Norwich
Aberafon	Goldclift	Oldcastle
Anglesea	Goytre	Oxford
Bala	Gweynifor	Pont-y-pool
Brecon	Haverfordwest	Pyle
Bridgend	Lampeter	Salem
Bristol	Llanafan-fawr	Snatchwood
Brittonferry	Llandilo	Spa-fields
Carmarthen	Liverpool	Swansea
Caerfilly	London	Tay-bach
Cheshunt	Machynlleth	Trecastle
Chester	Maesmynys	Trefecca
Cilgerran	Manorowen	Trefethin
Cowbridge	Merthyrtydfil	Tydweiliog
Coychurch	Monkton	Woodstock
St. Davids	Mynyddysthlwyn	Wotton-underedge
St. Donats	Neveŕn	Wrexham

Some of the Characters mentioned in this work.

Queen Mary	Rev. E. Davies
King George III.	President Davies
King William III.	Christmas Evans
Lord Cawdor	J. Flavel
Lord Erskine	Fletcher
Sir H. Mackworth	B. Gilpin
Bowdler, Esq.	Grimshaw
E. Burke	H. Harris
N. Gilbert, <i>Antigua</i>	J. Hervey
Montgomery	R. Hill
Raikes	Hooker
Southey	J. Hughes
Tarn	Jay
Captain Wilson	T. Jones, <i>Kassia</i>
Bishop Barrington	Dr. Lewellin
Bonner	Morris
Burgess	Morrison
Cranmer	Dr. Owen
Heber	J. Parry, <i>Chester</i>
Hooper	R. Philip
Kaye	R. Prichard, <i>Landoverly</i>
Latimer	Prichard, <i>Landaff</i>
Sumner	Scott
Watson	Swartz
Rev. Alleine	Venn
Calvin	Dr. Watts
Dr. Chalmers	Wesley
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